DAVIDS DESIRE TO GO TO CHVRCH:

7. v.

as it was published in two Sermons in S^t Maries in Oxford.

The *One* the *fifi* of *November* in the Afternoone to the Vniversity 1609. the *Other* on *Christmas Day* following to the Parishioners of that place.

By

IOHN DAY Bachelour of Divinity, and one of the *Fellowes* of *Oriell Colledge*.

Basil in Psal. 115.

Audite vos Ecclesiæ solitudines, & in domibus vestris manibus diversantes, miserabile pretiosi corporis fragmentum, quòd precis ac votis medio Ierusalem subdiscere oportet, hoc est Ecclesiæ Dei.

AT OXFORD, Printed by Ioseph Barnes. 1612.

TO THE RIGHT
WORSHIPFVL Mr
Dr BLENCOW Pro-
vost of *Oriell Col-*
ledge, the *Fel-*
lowes, & *Stu-*
dents there;

WITH THE RIGHT
Worshipfull, the *Worshipfull*,
and the *rest* of the Pa-
rish of St *Maries*,

GRACE BE WITH YOV
and peace from God our Fa-
ther, & *from the Lord*
Iesus Christ.

TO THE RIGHT
WORSHIPFUL M[illegible]
Dr Blencow Pro-
vost of Oriel Col-
lege, the Rev-
erend Dr Fra-
ncis Cheer

WITH THE RIGHT
worshipfull, the worship[illegible]
and the rest of the Pa-
rish of St Martin's

GRACE BE WITH YOU
and peace from God our Fa-
ther & from the Lord
Jesus Christ.

THE EPISTLE
Dedicatorie.

RIGHT Worshipfull, & you the rest Beloved in our Lorde: That which the Apostle said concerning *wives* of being subiect to their [a] *Husbands that even they which obeyed not the word might without the word haue beene wonne by the conuersation of the wiues, while they beheld their pure conuersation which was with feare:* may with good congruity be said to *Protestant-Christians*, of often frequenting *Church-Service*, that even they which obey not the word (I meane

[a] 1. Pet. 3. 1

Roman-Catholickes) may without the word be wonne by the conversatiō of such Protestants, while they beholde *our pure conversation which is* or ought to be *with feare*. Howbeit such hath beene the coldnes of a manie in this kind, the averseness of others vnlesse there be Sermons to, the connivence even of Pastors, I, and soothing their Flocke in this sin, that the People who by their conversatiō should haue converted others vnto vs, are themselues now in these daies cōverted vnto them, and a many of vs the Ministers that hoaped of much interest of bringing soules vnto God, stand nowe in doubte of loosing the verie [b] principall it selfe. *I pray God* [c] saith the Apostle in a case of lesse moment, *that it may not be laid to their charge.* Doubtlesse among all the oversights to be laide to the charge of vs Protestants, this of frequenting Gods house no better is not the least, especially

[b] *Etiam de sorte nunc venio in dubium miser.* Terent. Adelph. Act. 2 sc. 2.

[c] 2. Tim. 4. 16.

now

nowe in these times when the Lorde our God hath done so miraculously for vs, and so much for vs, and when his honour (as it were) lies at the stake, and the fruit that wee bring forth makes his name (I would I might not say) blasphemed among the Papists.

The consideration hereof Right deare and dearely Beloved Christians, hath caused me as at the first to preach these two Sermons, the one to the *Vniuersity*, the *other to your selues*: so nowe to set them forth only and wholy to your selues, that as one of them was the very first Sermon that ever I preached vnto you since I came to be your Pastor, so it might remaine vnto you for ever as a testimony of my care of you, and not perish with me when I am gone as did a many good words in this kinde with my worthy Predecessor *Mr Wharton*.

Were this your Parish of that nature that others be, & the Pulpit not

so

so often, and necessarily to be supplyed by the *Universitie* as it is, perhaps I would speake thence vnto you more often then I doe, but since I cannot what I would, I will now do what I can, even preach vnto you [d] *by writing*, and *it grieveth me not* (as speaks the Apostle) *to write the same things to you, and for you it is a sure thing.*

[d] *Evangelizo manu & scriptione* Reynold. *de Rom. Eccles. Idol. Epist. ad Comit. Essex.*

When our Saviour was risen again from the dead and *Mary Magdalen* and the other *Mary* came to see the sepulchre, & by reason of the Angels countenance that had descended from heaven, it should seeme they were somewhat frighted, [e] *Fear ye not* [f] saith the Angell, *for I know that ye seeke Jesus which was crucified: he is not here, for he is risen, come he said, Come see the place where the Lord was laid, And go quickly, and tell his Disciples that he is risen from the dead: and behold he goeth before you into Galile: there ye shall see him: lo I have told you.* I doubt not

[e] Phil. 3. 1.

[f] Mat. 28. 5

Be-

Beloved, a many of you are as desirous to find *Jesus* as ever those women were, especially in this age when so many Romish *false Catholicks*, so many English *Brownist Schismatikes* to verefie our Saviours words, g *Lo here is Christ, or lo he is there*, as it is in Saint *Marks* Gospell. I know I am not fit to be hearkened to the Angell, but yet may I say what did the Angell *Lo I have told you*, and as our Saviour said in another case of *John* the Baptist, *And if ye will receive it, this is Elias*: so I in this case, *And if ye will receive it*, this is the truth I have here delivered in these Sermons.

g Mark. 13. 21.

h Mat. 11. 14.

Wherefore as the Prophet *Esay* said to the *Jewes*, *Thine eares shall heare a word behind thee, saying, This is the way walke yee in it, whe thou turnest to the right hand, and when thou turnest to the left*: so admire your selues that now in this Age when there is so much turning on the *right Hand*, and

i Esay. 30. 21.

on the

on the *Left*, this is the *Word* your eares haue heard, and I ingenuously profesſe that after ſo many yeares ſpent in this famous *Vniuerſitie* in reading *Olde* and *New* writers (you knowe whoſe [k] precept it was) if *either* of the other waies, or any *other* had appeared vnto me better, for the better directing of your Soules, or doubtleſſe I would haue proclaimed it to you vpon the houſe top, hauing had ſo many opportunities, or I would at leaſtwiſe at this time haue vtterly abſtained from printing This; a labour (beleeue me) not the leaſt, and now as the world goeth not ſo neceſſarily to be vndertaken.

[k] Mat. 13. 15.

I had purpoſed to haue put you in mind, *of* the place of aboad God hath given you, even in the eye of this *Vniverſitie* (the *Vniverſitie* the eye of the Land) as though his meaning were you ſhould be examples to all about you, how they alſo like you ſhould fre-

frequent his House: of Church-Service and of Sermons how they are both (if well performed) like *Rahel*, & *Leah* (but *Leah* without a blemish) which twaine did build the house of *Israel* and multiplied the heires of the promised land: of being to be as loath to loose the *one* at any time whatsoever, as a many are or seeme to be, to loose the *other*, the profit being incomparable that accreweth vnto vs by either: of being much more hard to *Pray*, then it is to heare a *Sermon*, and therefore how it behoveth vs to come the oftner to shew our willingnesse to vndergoe the greater paines in Gods Service: but I am now, even very ° now, surprised with the newes of her death, who was vnto me in her life the only Iewel of this world. I had thought that Shee also should haue had the perusing of these Sermons, and haue seene in S^t^ *Anstens* Mother (twise mentioned in the former

° *Octob.* 15. 1612.

of

of them; the true similitude of her selfe. But God hath now disposed otherwise, and given her the place already, which this Booke would but haue guided and directed her vnto; and well am I worthy to loose the benefit of so good a Reader as Shee would haue beene, who haue suffred it so long to lie hidden by me as it hath. O my deare and worthy *Mother* what shall I say concerning thee? I might say of thee as [l] S^t *Austen* of his Mother, *Thou were of a womanly carriage, but of a manly faith, thou were fraught with an aged tranquillitie of mind, with motherly loue and Christian affection.* I might say of thee as *Nazianzen* of his [m] Mother: *As the Sunne beames are faire and cleere in the morning and grow brighter and warmer towards noone, euen so my Fathers wife, shewing forth the pleasant first fruits of godlinesse at the beginning, afterwardes shined out with greater light.* I might say

[l] *Muliebri habitu, virili fide, anili securitate, materna charitate, christiana pietate, Aug. Confes. l. 9. c. 4.*

[m] *Nazian Epitaph. Patris.*

ſay of thee as did St *Ambroſe* of the *Mother* in the *Machabees*, *O trueſt Mother, ſtronger then Adamant, ſweeter then Hony, more fragrant then the Roſe.* But I will now ſay nothing of thee, only this will I ſay of my ſelfe, I that haue ſaid ſo much vpon the *ſeaven & twentith Pſalme* the *fourth verſe*, the ſubiect of this booke: muſt turne me now vnto another Text, and meditate another while vpon the [o] *fiue & thirty Pſalme* the *foureteenth verſe*, the proiect perhaps of another book.

[n] *O vera mater, adamante fortior, melle dulcior, flore fragrantior Ambroſ. de Iacob. & vita beata. l. 2. c. 12.*

[o] *I went heavily as one that mourneth for his Mother. Pſ. 35. 14.*

Pardon me Beloved if I haue as you ſee thus left you a while, & paid this tribute of theſe few lines to the true *Soveraigne* of my *Lone*, I now come vnto you againe, and ſpeake againe vnto you but in that which hereafter followeth, and which in part you haue heard already, in part you ſhall now heare.

Your no leſſe loving, then loved Paſtor,

IOHN DAY.

to goe to Church.

IT is [a] recorded [a] 2. Sam. 7. 1
of king *David*, Right Worsh: *Men, Fathers*, & *Brethren*, beloved in our *Lord* & *Saviour*, that when he sate in his owne house, and the Lord had given him rest frō all his enemies round about him, how *he desired* as S. *Stephen* speaketh Acts the seaventh, at the six & fortith verse, that *he might find a tabernacle for the God of Iacob*. I will relate it vnto you in *Davids* words, *Lord* saith [b] *David*, or whosoever els was [b] Ps. 132. 1.
the author of that Psalme, *Lord* saith he, *remember David, and all his trouble: how he sware vnto the Lord and vowed a vow vnto the Almightie God of Iacob, I will not come within the tabernacle of*

I. Serm. *my house, nor climbe vp into my bed, I will not suffer mine eies to sleepe, nor mine eie lids to slũber, nether the temples of my head to take any rest, vntill I find out a place for the temple of the Lord, an habitation for the mighty God of Iacob.* All this in the second of *Samuel* the seaventh chapter and second verse, is thus epitomised: *The king said vnto Nathan the Prophet, Behold now, I dwell in a house of Cedar trees, and the Arke of God remaineth within the curtaines.* His meaning was that since al fel out so favourably, with such correspondence to his desires, since hee had so much rest from al his enemies, & God was the author of all this, he would now be gratefull againe to that God, not so much in woods which are but winde, as in very truth and real deeds, such as might be testimonies thereof both to the time then present, and to after ages that were to come. *Behold now, I dwell in a house of Cedar trees and*

the

the Arke of God remaineth within the curtaines. It was as if he had said, God hath bestowed a house on me, I will bestow a house on him too, hee hath given me rest from all mine enimies, I will giue him a kind of rest too, hee shall not be from [c] *tent to tent*, and from *habitation to habitation* as hee hath been hetherto. A princely mind and meditation, a resolution fit for him who was to bee the man after Gods owne heart, as *Samuel* the Prophet avouched of him. [d]

The former part of this day now newly spent and gon, hath by the silver tongue of one of the chiefest & [e] sweetest singers in this our *Israel* put vs in mind of like benefits receaved on our parts from God about our setting at home here in our owne houses, every of vs vnder our *owne vine* of a singular rest given vnto vs from all our enimies round about vs. This day, this very day, it was more

[a] Sermon.

[c] 1. Chron. 17. 5.

[d] Sam. 13, 14.

[e] M.D Rives Warden of New College

Liberm. then miraculous that God did for vs, it was in truth a heap of miracles, as *first* the preserving of our bodies and goods, *secondly* the prolonging of our liues, *thirdly* the saving of our whole Realme, *fourthly* the protection of true Religion, and all these then and at that time when safetie it selfe might safely haue sworn that she for her part could not haue saued vs. *David* on a time neere to danger spake most significantly when speaking of it vnto *Ionathan*, *As the Lord liueth, & as thy soule liueth* f saith he, *there is but a step betweene me and death.* *Anacharsis* the Scithian speaking of those that sayled by sea, and hearing that a ship was but foure fingers thicke at the most, *then are there but foure fingers,* g saith he, *betweene them and death.* At another time being demaunded who were more in number the living or the dead: *tell me first,* h quoth hee, *among whether of them you reckon those*

f 1. Sa. 20. 3

g Diog. Laert. tit. in Anach.

h Diog. Laert. ib.

that travell by sea: his meaning was that howsoever they seeme to liue, to moue, and haue a being, yet they might with good congruitie bee accounted even for dead, for *nothing so ful of casualties as the* [i]*sea* and that in the turning of a hand. 1. Serm.

[i] *Nihil tam capax fortuitorum quàm mare. Tacit. Annal. l. 14.*

Vpon how tickliſh tearmes wee ſtood this very day when time [k] was, the more we muſe of it the more we may, & how might al & every of theſe ſpeeches here rehearſed haue bin verified of vs. A *ſtep* of that wretched miſcreant might irrecoverably haue laid all our honour in the duſt, a very *finger* of his might haue done it. Our adverſaries abroad that ſaw the caſe wherein wee ſtood, how did they newſe it to one another that wee might bee now accounted dead. A *Terrible Blow* was now at hand, we had all and every of vs but one necke, and that neck of ours was now on the block. The horror wher-

[k] *Novemb. 5 1605*

[l] *Diſcourſe of this late intended treaſon. Fol. F. 3.*

1. Serm. of if we would conceiue let vs but imagine another *Fauks* in some one of the vaults here abouts, as many barrels, as much powder, and that which then matched both barrels and powder. Doubtlesse we are never better affected vnto God thē whē we pray: we are now in the house of praier, & prayer you know was the last, the verie last thing we did, yet should we all of vs now miscarry and in this very instant of time be snatcht out of the world and haue the sudden death of those of whō *Elihu* in *Iob* [m] speaketh *momento mortuntur*, they are gone in a trice, or as speaketh the [n] Apostle *S. Paule, In momento, in ictu oculi, in a moment in the twinkling of an eie*, how vnpreparedly might we all goe to appeare before that throne where this day we should receiue euerie of vs our last doome. And yet we are but a handful to the house ful of thē that should haue miscarried, and yet they

[m] Iob. 34. 20. *Tremel.*

[n] 1. Cor. 15 52.

[o] *See the B. of Linc. Answer to a nameles Catholi. p 360. 361.*

they though well affected no doubt as men in civill affaires might bee, yet somewhat perhaps behind our selves in respect of the soules businesse wee are about. 1. Serm.

But it is not nowe of this point I point now to speake, my intent and purpose is to speake of the *Thankefulnesse* and *Gratitude* wee are to performe to God for this, not so much in words which are but winde, as in very truth and real deeds, such as may be testimonies thereof both to these times now present, and to after ages that are to come. What hath the Lord preserved our honor? We will also preserue his. Hath he made our housholds like r flocks of sheep? We will endevour in like manner to furnish also his house: be it early, bee it late, it shall not for our partes, be so naked as it hath beene hetherto. r Ps 107.41

To the producing of which effect in every of vs here present, be wee of

1. Serm. the one Corporation or of the other, of the one or other ſex, I haue at this time brought vnto you a certain paſſage of *Dauids* Pſalmes, that as *Dauid* is the man who puts vs in minde of this gratitude, ſo he might inſtruct vs in the manner to how this gratitude ſhould be performed, not in finding out *new* places for the Temple of the Lord, *new* habitations for the God of *Iacob* (there is no ſuch neceſſity now a daies) but in maintaining the *old* places, the *old* habitations of the God of *Iacob*, and that by tendring there our continual preſence at the vſual times of Diuine Seruice.

The wordes I haue choſen to this purpoſe are in the fourth verſe of the ſeaven and twenty Pſalme, and parcel of the wordes this very night to be read at *Euening Prayer*: which will cauſe me alſo in reading them to follow the trāſlatiō we thē vſe, not that which is vſuall in our *Bibles*; though

the

the difference in this verse be but small. 1 Serm.
The words are these:

One thing haue I desired of the Lord which I will require, euen that I maie dwell in the house of the Lord al the daies of my life, to beholde the faire beauty of the Lord, and to visit his Temple.

IN which words without curiosity of giving every hen her own egge, as *Plinie* q tels vs of one that was able to doe it with his hens, may it please you to obserue with mee two speciall points as here they lie, *First* a Petition of the Prophet *Dauid*; *Secondly* the Reason of that petition. The Prophets Petitio in these words *One thing haue I desired of the Lord which I will require, euen that I may dwell in the house of the Lord all the daies of my life*: the Reason of it in these, *To behold the faire beautie of the Lord, and to visit his Temple.* The Petition wee

q *Plin. hist. nat. l. 10. c. 15.*

shall

1 Serm. shall best consider of, if so be we consider therein the *Matter* of it, and the *Manner* of making it. The *Manner* of making it in these words, *One thing have I desired of the Lord which I will require*: the *Matter* of it in these; *Even that I may dwell in the house of the Lord all the daies of my life*. But it is with this *Matter* & *Manner* here as it was with *Thamars* [1] twinnes, the Maner shewes it selfe first, but the Matter must first be handled. First and foremost therefore of the *Matter*, *Even that I may dwell in the house of the Lord all the daies of my life*. Wherein for our better proceeding I shal observe vnto you three points, *first*, what kind of house this was, *secondly*, what it was to dwell in it, *thirdly*, the conveniency of dwelling there. And of every of these in their order, & every of these in these words, *Even that I may dwell in the house of the Lord all the daies of my life*. First therefore of the house,

[1] Gen. 38. 28.

Euen

Even that I may dwell in the house of the Lord. 1. Serm.

As the Lord God out of the whol masse of mankind hath reserued to himselfe some whome he calleth his *Elect*, of times and seasons some his *Sabaths*, and solemne *Feasts*, of seruāts and attendants some his *Ministers*, & *Priests*, of goods and wealth that men enioy, some his *Tithes* & *Oblations*, so out of the habitations of the sonnes of men some he hath reserved which he cals his *House* & *Temple*. Now what kind of house this was, what better instructiō may be had then from the owner of it himselfe. The owner of it was the Lord, who though hee [f] said when time was, *Heauen is my throne, and the earth is my foot stoole, where is that house that you will build vnto mee, and where is the place of my rest?* that is, as S^t Steuen [g] interprets it, *what house will yee build for me, or what place is it that I should rest in?* Yet a house hee had

[f] Esay. 66. 1.

[g] Act. 7. 49.

1 Serm. had, & a place there was, not so much to rest himselfe in, as where his people might rest there hopes to heare dayly and duly from him. The very first mētiō of this house is made in the booke of *Exodus*, where he calleth it a *Sanctuary*, whē speaking vnto *Moses*, *They shal make me*, saith he, *a Sanctuary that I may dwell among thē*. True it is that long before some speech there was of Gods house, as in the booke of *Genesis*, *how fearefull* saith *Iacob is this place? This is no other but the house of God*: and again a little after, *This stone which I haue set vp as a pillar shalbe Gods house*: but where mōtion was first made that it should immediatly be gone in hand withall, & a speciall name giuen vnto it whereby perpetually it should be called, that as I said was first in *Exodus* where the Lord himselfe cals it by the name of a *Sanctuary*. It is called in the same place an *Arke* besides, and a *Ta-*

u Exod. 25. 8.
e Gē. 28. 17
x V. 22.
y Exod. 25. 10.
z V. 19.

ber-

bernacle, which three names howsoeuer seuerally distinguished among them selues, are but the diuers appellations & names of this house, as first for the *Sanctuarie*, Psalme the seauenty third at the fifteenth verse, *Then thought I* saith the Prophet *to vnderstand this, but it was to hard for me, vntill I went into the Sanctuary of God*: secondly for the *Arke*, Psalme the hundred thirty second at the eight verse, *Arise O Lord into thy resting place, thou, and the Arke of thy strength*: thirdlie for the *Tabernacle*, in the [a] next words to this my text, *He shall hide me in his Tabernacle, yea in the secret of his dwelling shall he hide me*. Now as in a materiall and worldly building wee then know it best when we know the seueral roomes of it, and to what vse each roome serues, so let vs see in the sacred Scriptures and other writers besides what is saide of these three roomes, in regard whereof this house

1. Serm.

[a] Ps. 27. 5.

of

1. Serm. of God was called by theſe names.

First then concerning the *Taberna-*
cle wee ſhall finde it recorded [b] *that* it
was the Lords owne invention, and
how he ſhewed a patterne of it in the
mount; [c] *that* after it was once reared
it ſaved *Moſes* his long iournies vp to
mount Sinay, the Lord as it were ta-
king the paines to come downe to
him: *laſtly*, that the *cloud* of the Lord
was [d] vpon it by day, and *fire* was in
it by night in the ſight of al the houſe
of *Iſrael* throughout al their iournies,
wherevpon an ancient Father, [e] *this*
cloud, ſaith hee, *waited on the Hebrewes*
like a [f] *handmaid, and as for the fire it*
was, ſaith the ſame Father, a [g] *token of*
grace and feare too, if ſo be they would o-
bey then was it light to lead them, if not
but they would be waiward, then was it
fire to conſume them.

b Act. 7. 44. Exod. 25. 40. Heb. 8 5.

c Ioſeph. Antiq. l. 3 c. 9.

d. Exod. 40. 38.

e Clem. Alex. Orat. Adhor. ad Genter.

f Θιεκτένιτος ὄπλω.

g Δείγμα ἰ-μῦ χάριτος καὶ φόβε.

Secondly concerning the *Arke*
we ſhal finde it recorded in holy ſcrip-
ture *that* it was ſtiled and called by

Gods

Gods owne peculiar [h] name: *that* when it was borne on the Priests shoulders, the feet of them that bare the *Arke* were no sooner dipped in *Iordans* water but *Iordan* was driven [i] backe, *the mountaines skipped like* [k] *rams, & the little hils like young sheep*: *that* it was the cause of the falling downe of [l] *Iericoes* wals: *that* when it was brought into *Dagons* house, [m] *Dagon* was overthrowne: *that* [n] when it came into *Gath*, it made havocke of Gods enemies, [o] *it smote them on the hinder parts and put them to a perpetual shame*: *that* when it came to *Ekron*, it did as much vnto the [p] *Ekronites*: *that* whē the milch kine brought it home it [q] guided the kine in that their iourney, it was as the rudder in a ship which though it be behind, yet directeth all afore: lastly we shal there find *that* when the men of [r] *Bethshemeth* pried into it over boldly, it slew aboue fiftie thousand at one time, so exasperated

1. Serm.

[h] Ios. 4. 13. 2. Sam. 6. 2.

[i] Ios. 3. 15.

[k] Ps. 114. 5.

[l] Iosh. 6. 4.

[m] 1. Sā. 5. 3.

[n] V. 9

[o] Ps. 78 67.

[p] 1. Sā. 5. 11

[q] 1. Sā. 6. 12

[r] V. 19.

1. Serm. rated was the Lord against them. All that afterwards hapned by it, as the
[a] 2. Sa. c. 7. [a] *slaying* of *Vzzah* but for touching it,
[b] V. 11. the *blessing* of [b] *Obed Edom* for entertaining it, and some other things besides, I now omit at this time as being done by all likelyhood after the composing of this Psalme and therefore not likely that the Prophet here had any relation to these events.

Thirdly concerning the *Sanctuary* we shall find it recorded there, what pretious Iewels that had in it being the cabinet as it were and casket of
[d] Heb. 9. 4. them, as *first*, this aforesaid [d] *Arke* and all the sacred things therein contained, the golden pot wherein was *Manna*, and *Aarons rod* that had budded, and the *Tables* of the *Testament*
[c] Heb. Ib. *secondly*, the golden [c] *Censer*: *thirdly*,
[x] Exod. 25 17. the mercy seat of [x] gold: *fourthly*, the
[y] V. 18. [y] *Cherubins* of gold too: *fifthly*, the
[z] V. 38. [z] dishes, cups, covrings, and
[a] V. 31. [a] candlestickes of gold. We shall find it recorded

ded there *that* the Lord from thence gaue forth his [b] *Oracles*, and told all things vnto *Moses* concerning the children of *Israel*. We shall find it recorded there *that* the high Priest went into it [c] once every yeare to make an attonement both for himselfe, for the Priests, and for the People. Lastly we shall find it recorded there *that* it was [d] called *Sanctum Sanctorum*, that is, *The holiest of all*, for so is the Hebrew phrase in stead of the superlative, like as our Saviour is [e] called in holy Scripture, *Rex Regum & Dominus Dominantium*, that is, *King of Kings, and Lord of Lords*, according to that dialect.

a Strab.

b Exod. 25. 22. Numb. 7. 89

c Heb. 9. 7. Levit. 16. 33.

d Heb. 9. 3.

e 1. Tim. 6. 15.

And these are the excellent things recorded of that house, whereunto as this our Prophet no doubt had special reference here in these words, so they may serue vs as a direction in some sort to know what manner of house this was. There are that com-

f Ioseph. Antiq. l. 3. c. 8.

pare this house to this great world wherein we liue, for it being deuided say they into three parts the *Outward* Court, the *Inward*, and the *Sanctuarie*: two of them signifie the *Earth*, & the *Sea*, wherein al kind of creatures are, and such were the *Outward* and *Inward* Court: the third part which was the *Sanctuarie* signifies *Heauen* say they which was reserued for God alone in like sort as the *Heauen* is not to be come vnto by men. In my conceit it may more fitly bee compared to the little world of man, as man in holy Scripture is said to haue a *Body*, a *Soule*, and a *Spirit*: the *Soule* being taken as sometime it is for the will & affections, the *Spirit* for the vnderstanding. First then concerning the *Tabernacle*, that I resemble to the *Body*, my reason is, for that so often times in holy writ we find this *Body* of ours resembled to a *Tabernacle*. In this *Body* is a *Soule*, and in that *Tabernacle* an

Arke

a Serm.

5 1 Thess. 5. 23.

h *Dicitur anima dum vegetat, spiritus dum contemplatur.* Aug. de Sp. & Anim. l. 1 c. 13.

i 2. Cor. 5. 4. 2. Pet. 1. 13. 2. Pet. 1. 14.

Arke, which Arke containing principally the Two Tables of stone the ten Commandements, what may we better resemble them vnto then to the will and affections over which they beare the sway? The Sanctuarie I may well resemble vnto the Vnderstanding; though as the chiefest roome in this house it passed indeed all vnderstanding. Nor may it seeme strange that the Temple here should thus be compared vnto man, seeing man so often times in holy Scripture is called the Temple of God. Knowe ye not (saith the Apostle) that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man destroy the Temple of God him shall God destroy, for the Temple of God is holy which ye are. And againe in another place, ye are the Temple of the liuing God: whereupon Tertullian very elegantly, being also (saith he) the Temple of God, Nor [illegible] Temple of that Church is the

p Sermo 2 Exod. 40 3.

l 1. Cor. 3. 16.

m 2. Cor. 6. 16.

n Tertul. de cultu Fœmi. Eius templi Ædituus & Antistes Pudicitiæ es.

1. Serm. *stirie, which will not suffer any vncleane or prophane thing to be brought into it, least that God that doth inhabit it, should vtterly leaue the place by reason of such pollution.* But thus much of his house. Now let vs see what it is to dwell in it. *Euen that I may dwell in the house of the Lord.*

Hannah the mother of *Samuel* when shee had beene long barren, & it was often cast in her teeth, she vowed a vow & said, *O Lord of hosts, if thou wilt look on the trouble of thy handmaid and remember mee, and not forget thy handmaid, but giue vnto thy handmaid a man child, then will I giue him vnto the Lord all the dayes of his life, & there shall no rasor come vpon his head.* Her meaning was, that he should be brought vp in the house of the Lord in *Shiloh*, there to do the Lord that seruice that *Eli* the Gouernor should enioin him. All things happening to her desires, that is the Lord looking on her trouble & remem-

remembring, and *not forgetting* her, & *giving* vnto her a man childe indeed, shee gaue him indeed vnto the Lord, he became a *Nazarite*, and a *Levite*, and dwelt in the house of the Lord al the daies of his life. But this is not the dwelling here meant in this place. This kinde of dwelling was for Prophets indeed, and for the Children of the Prophets, howbeit *Dauid* though he were a Prophet, yet had he besides an other calling, and by reason of that calling coulde not thus dwell in this house. The dwelling then that *Dauid* meant was in all publike assemblies both at Morning and Evening Sacrifice *to render his presence* to the Lord, *to sort* himself with those who p gladded him so much when as they said vnto him *we will goe into the house of the Lord*, to be *alwaies* praising of the Lord in those Assemblies according vnto that in an other of his Psalmes, q *Blessed are they that dwell in* thy

1. Serm.

p Psal. 121. 1

q Psal. 84. 4.

2. Serm. *thy house they will bee alwaie praising thee.* And this because he coulde not now persourme by reason of his banishment; how dry was his soul within him, & what bitter moane doth he make? *My soule* saith he *is a thirst for God, yea even for the liuing God, when shall I come to appeare before the presence of God?* For his banishmēt had bereft him of the exceeding solace he there took, he prefers before himself those very fowles of the heaven, before which our Saviour in another case would haue preferred him so much. *The Sparrow* saith he *hath found her a house, and the swallow a nest where she may lay her yong, euen thy altars O Lord of hostes my king, and my God.* I know there are of the ‖ Interpreters that take those words otherwise, but since our Church thus readeth them, I for my part am cōtented in this case not to vary from the Church. But to returne vnto my purpose.

f Psa. 42. 2.

f Mat. 10. 31.

f Psa. 84. 3.

‖ Calvin & Tremell. in hunc loc.

To

1. Serm.

To approach continually then vnto the Temple, and thither continually to repaire was the dwelling no doubt here meant; to dwell, to reside continually there, not to come for a spurt, or a fit, as you heard this word *Dwelling* descanted vpon by [c] one of the worthiest amongst vs in another dialect not long ago. And thus dwelt *Anna* here the daughter of *Phanuel*, who is said in the secōd of [z] *Luke* for the space of fourescore and foure yeares not to haue gone out of the Temple; *not that she was there alwaies, but often* saith [y] *Lyra*, and venerable *Beda* to the same purpose, *not that shee was neuer absent no not an howre, but for that she was often in the Temple* and the same *S. Luke* speaking of our Sauiours disciples after they had seen him ascended into heauen, *They returned* [z] saith he *to Ierusalem with great ioy & were continually in the Temple praising and landing God.* Thus *S. Matthew* mo-

[c] Mr Dell, King. Vicechancelor of Oxford and Deane of Christ-ch. in a latin Sermon at the beginning of the Tearme, vpon Ps 91. 1

[z] Luk. 2. 37

[y] Lyra & Beda in hūc loc.

[z] Luk 24. 52.

1. Seruer cher in her time to might be said to dwell in Gods house, wherevnto she came so duely and truely twise a daie, that shee in thy Scriptures a saith S. Austen, might heare O God what thou saidst to her; and thou in her praiers what she said to thee. In a word, such were the Christians the same S. Austen speaks of in another place whom he calleth the Emmets of God, Behold the Emmets of God b saith he it riseth early every daie, it runneth to Gods Church, it there prayeth, it heareth the Lesson read, it singeth a Psalme, it ruminateth what it heareth, it meditateth thereupon, and hoardeth vp within it selfe the precious corne gathered from that barne floure. And thus much for the dwelling here, now concerning the conuenience of dwelling in this place in as much as he desired it for teame of life. *All the daies of my life.*

a Aug. Confess. l. 5. c. 9.

b Aug. in Psal. 66.

Many and manifolde are the cares that are taken by mortall men con-

cer-

cerning their habitations if so be they haue purse-opportunity either to purchase, or to rent them. Some like the City best, some the [c] Country, some one [d] Coast, some an other, and yet when all comes to all, nor City, nor Coast, nor Coūtrey whatsoever that continually can content them. Variety of houses in every age hath been a great salue for this soare, that as he [e] said in the Comedie *when they are wearie of one house they may presentlie walke vnto another*. Even Princes themselues haue this variety how well accōmodated soeuer their Pallaces be, and no house of theirs so gorgeous, so glorious whatsoever, but should they be tyed vnto it continually, it would seeme a Prison rather then a Pallace. It seemes it was not so with the Lordes house in this place, for a Prince here is so desirous to liue therein continually, as that he wished there to dwell all the daies of his life:

and

[c] *Horat. Epist. l. 1. Ad Fuscum. Virg. Georg. l. 2.*

[d] *Hor Carm l. 1. Od. 7.*

[e] *Terent. Eunuch. Act. 5. sc. 6.*

Ser. and therefore in one of his Psalmes, I
f Psa.23 6. will dwell f saith he *in the house of the Lord for ever*, and againe in another
g Psa.61.4. g place, *I will dwell for ever in thy Tabernacle*, He could haue beene contented it seems to haue set vp his rest
h Ps.132.15 there, like as the Lord h speakes of Sion, *This shalbe my rest for ever here will I dwell for I haue a delight therein*. This it was in effect that *Zacharias Iohn Baptists* father did aime at long after whē speaking of the effect of our redemption by our Saviour, *that we*
i Luk.1.74 i saith he *being deliuered out of the hād of our enemies might serue him without feare in holinesse and righteousnesse before him all the daies of our life*. And here Beloued let vs admire the greate goodnesse of our God and his exceeding mercy towards vs, who speaking
k Gen.3.17 to vs when time was in so great anger and indignation, k *Cursed is the earth for thy sake; in sorrow shalt thou eate of it all the daies of thy life*, (for in

that

that he ſpake it to our firſt father Adam he ſpake it to vs to) doth ſweeten as it were this curſe againe by taking vs into his owne ſervice, and in that ſervice to remaine with him all the daies of our life. Wherein what doe we elſe but even ſet at his owne table, either as [l] *David* did at *Sauls*, or [m] *Mephiboſheth* at *Davids*. It was a vaine hope of *Lamech* therefore who vpon the birth of *Noah* his ſonne, *this ſonne* [n] ſaith he *ſhall comfort vs as touching the earth which the Lord hath curſed*: it is the ſonne of God only that ſo can do, and ſo ſhall it be done vnto vs if ſo be we endevour to ſerue him all the daies of our life. I end this point with the words of *Peter* which he ſpake vnto our Saviour, ſomewhat vnadviſedlie I confeſſe in the caſe he then ſpake them but for our purpoſe very fitly, [o] *Maſter* ſaith *Peter it is good for vs to be here*, right ſo ſay I, it is good indeed for vs to be here, and therefore let vs

1. Serm.

[l] 1. Sam. 20 27.

[m] 2. Sam. 9 7.

[n] Gen 5. 29.

[o] Mat. 17. 4

here

1. Serm. here be all the daies of our life. And thus much of the Matter of the Prophets Petition here, now as touching the Maner of making it which I told you was in these words, *On thing haue I desired of the Lord which I will require*, wherein I consider these points: *first* that he made it his *Chiefe* Desire and that in these words, *One thing haue I desired*: *secondly*, his *Constancie* in it & that in these, *I desired of the Lord*: not I desired of thee o *Lord* as if he had spoken it in private, but I desired of the Lord in the third person, and therefore speaking no doubt to others, even to all who should ever haue the perusing of this Psalme. And of each of these in their order, and first of making it his *Chiefe Desire*, *One thing haue I desired*.

Davids desire for it was *One thing* here, is not so to be vnderstood as if it therefore were but *One*, or the only thing he did desire. This very Psalme dis-

dispell both that conceite: for there are
even in this Psalme diverse and sundry
desires besides: as *first* to haue [p] mer-
cie vpon him, and to forgiue him; *se-*
condly, not to [q] hide his face frõ him:
thirdly, to [r] illighten his vnderstãding
that he might tread his waies aright:
fourthly, to [s] deliuer him from the ma-
lice and malitiousnes of his Adversa-
ries: euen and aboue a thousand de-
sires and petitions besides, both in
this his booke of *Psalmes*, in the booke
of *Samuel*, and els where. It is not
therefore to be said of this *One*, as
speaks the Apostle to the [t] *Ephesians*;
of one body, one spirit, one hope of our
vocation, so in the words immediatly
following, *One Lord, one Faith, one*
Baptisme; or as it was said of our Savi-
ours coate, that it could not haue bin
Tunica inconsutilis [u] vnlesse it had beene
that is, or to els none; or, as *Ruffinus*
[x] speakes of that Sonne in the firma-
ment, which is so only one, that there

I Serm.

[p] Psa. 27. 7.

[q] v. 9.

[r] v. 11.

[s] v. 12.

[t] Eph. 4. 4.

V. 5.

[u] D. Playfers Pathway to Perfection pag. 130.

[x] Cypr. in Symb. sine Ruffinus.

can-

cannot be another, or a third to beare him company: no it is not such a one; the meaning therfore is that he principally desired this one thing; that he specially & chiefly would require it; like as our Saviour y saith of *Maries* choice *One thing is needfull: Mary hath chosen the good part*, and yet was *Martha* her sister to haue a childs part to. For if so be a cup of cold water onely giue to one of our Saviors little ones in the name of a Disciple shoulde not loose a z reward, how great a reward was hers to bee that gaue so great entertainement to our Saviour and that in the name of a Saviour to? For that shee beleeved in him now it is more then manifest, in respect hee Brother *Lazarus* had now beene a raised from the dead. But this much briefly for the ennincle of the Prophets desire here in this place. Shall we now see his constancy in it? Or was it with him as with the Poet, *quod petijt spernit*

a Serm. Qui ita vnus dicitur vt alius vel tertius addi non possit.

y Luc. 10. 42.

z Mat. 10. 42.

a Ioh. 12. 2.

b Horat. lib. 1. ep. 2.

nit, was the winde afterwards in another quarter? No, in no wise, & therefore to the preterperfectence he addeth the future here; *which I will require:* [c] *Mens immota manet*, his minde was stedfast, it was like Queene *Elizabeths Semper eadem*, Ever and never but the same. *Which I will require.* I. Serm.

[c] Virg. Æn. l. 4.

It was our Saviours question concerning the [d] Baptist *what went ye out into the wildernesse to see? A reed shaken with the wind?* And *what* [e] saith S. Gregorie is understood by this reed, *but only a carnall minde which accordingly is or as it is hoysed vp by fauour, or by slaunder depressed downe, yeelding presently it selfe or to the one or to the other.* The author of the imperfect worke vpon *Matthew* giues the reason, *A reed* [f] saith he, *is a voide and empty thing, having in it nor strength, nor vigor, & therefore is it driven with every winde, right so a carnall man* saith he *that hath no pith of faith within him, no strength*

[d] Mat. 11. 7.

[e] Greg. in Evang. Hom. 6.

[f] Chrys. Ob. Imperf. in Mat. Hom. 26.

nor

1. Serm. *nor vertue of truth whatsoever temptation comes vpon him, it not only bruseth, but breakes him to.* The Baptist by our Saviours testimony was no vegetable of this nature, he was a huge high oke rather as g deep in the root as he was high too, able to withstand any tempest whatsoever. And as it was with *Iohn* the Baptist so was it before with this our Prophet, whom no aduersitie could driue from the loue he bare to this house. He was affected it seemes to this desire as was h *Demosthenes* to *Action*, or S. *Austen* to *Humilitie*, he giues it the first and second, and third place too, he hath and will desire it. For as the learned k Interpreters gather of those words of *Iohn* the Baptist, *This is he of whome I spake*, that he had before made many Sermons concerning *Iesus*, so in that the Prophet here saith, *One thing haue I desired*, it may probably be gathered that he had desired it often

g *Et quantũ vertice ad auras Æthereas tantum radice in tartara tendens Virg. Æn. l 4.*

h *Cic. de Clar Orat. & de Orat. & Orat ad Brut.*

i *Aug. ep. 56*

k *Barth. Travers vpon Iohn. Ioh. 1. 15. & v. 30.*

often times before; so that he is nothing like the inconstant man. *The inconstant man*, saith a worthy writer of our age, *treads upon a moving earth and keepes no rule. It is a wonder if his love or hatred last so many daies as a wonder. His heart is the Inne of all good motions, where as they lodge for a night it is well, by morning they are gone, and take no leave, and if they come that day againe they are entertained as Guests not as friends.* It was not thus with this our Prophet, *He* was like the round world rather even so sure that he could not be moued. *He* was like those heavenly Orbs above that keepe an uniforme course and station: in a word, *He* was like unto his Patterne in whole image he was, the eternall God, of whome it is said in *Malachy*, *I am the Lord, I change not*, *Malachy* the third, at the first verse. And this was the Prophets Constancy, a vertue so vertuous, that as it was said of the Stoicks

Stoicks that they were *Malus Philosopho-*
rum, the *Male* Philosophers of all the
o Sen. Quod in Sapient. nõ cadit iniur. rest (but it was said but by a o Stoicke)
so no vertue without this vertue, but
is as it were a Widdow.

p M.D. Eeds his Iter Boreale. p *Viduata a Philemone Baucis*,
one that hath lost her true *Philemon*
indeed. Witnesse the three *Theologi-*
call Vertues, *Faith*, *Hope*, and *Charitie*,
and what are they without this Con-
stancie? Witnesse the foure Vertues
q Que quasi origines & cardines sunt omnium Virtutum, Aug. de Spir. & anim. l. 1. c. 4 q *Cardinall*, *Iustice*, *Prudence*, *Temper-*
ance and *Fortitude*, & without Con-
stancie what are they? The *Intellectu-*
all and *Morall* Vertues are as *Thomas*
r *Aquinas* tels vs, reduced to these
seaven, & therefore if these without
r Th. Aquin. 2ª 2æ. in Prol. Constancy are no more, no more are
they. Nay great hey, nete harm shall ei-
ther, sure I am S. s *Peter* saith, this be-
ter it were not to have known the way of
righteousnesse, then after to have
known it to turn from the Commande-
ment given vnto vs. Holy Iob hath

s 2. Pet. 2. 21

wee

we must haue speciall care that we take not *Quid pro Quo*, one for another as many doe. It is easily done, and often, & never more often then now a daies. *The Pastor of soules*, t saith S^t *Gregory*, *is to knowe* (& so is the Flock to) *that vices many times doe beare themselues as vertues. Thus Couetousnesse cloaks it selfe vnder the name of Thrift and Parsimony, and contrariwise vitious spending vnder the name of Liberality. Too much pitty many times is thought to be Pietie, and vnbridled anger the vertue of Zeale, and headlong action is accounted quick dispatch, and slow to stay in performing aught, a high point of singular wisdome.* The vice that beares it selfe as the vertue of Constancie, no vice any vertue more, is the vice of Self-will and Obstinacie, a sowre and a sullen vice, & that which hath blasted so many hundreds of our age both on the right hand of it, and on the left, Superstition and Prophe-

t 1 Serm.

Greg. Past. Cur. Part. 2. c. 9.

But vtterly to avoid this mocke vertue, this [a] *Alecto* in deed in another likenesse, the safest and surest way is to haue good ground for what we doe, not a particular spirit with the one, or the Religion of our Fathers, and Mothers, and Forefathers with the other. *It is a good thing*, [c] saith the Apostle, *to loue earnestly alwaies in a good thing.* And this good ground the Prophet had, the Law of the Lord was his direction, and for he was so stable and stedfast in the same, the vertue which he had was not vice in vertues robes; it was vertues owne selfe the vestale of Constancie. And thus much of his *Constancie* in this his desire, come we now to the *Accomplishment* of this his desire, to the *Reward* which I told you was in these words, *Thou shalt see the Lord.* There is a peece of a verse in Virgil more ordinarily vsed then many, that I am more powerfull then all the ver-

[a] Virg. Æn. 7.

[c] Gal. 4. 18.

ses

ters or chapters either concerning the contrary throughout the whole Bible?

x *Bene qui latuit, bene vixit.* *He that lurkes well, liues well.* as if the Lord had sent vs into the worlde to play all hid. I graunt the times may be such as may cause vs to betake our selues to such a kind of retired life, or to play least in the worlds sight, euen as those Christians of olde time, of whom the Apostle to the Hebrewes saith, *They wandred in wildernesses, in mountaines and dens, and caues of the earth:* but to do it now in these daies, or to keepe our Consciences to our selues, or not at al to employ the talents that God hath committed to our charge, is to grate fully to liken these times to the ticklish times of Nero, wherein saith z saith Tacitus *vile & seruum erat de nothing the greatest wisdome of all.* Such wyzards in the end wil play but wyly beguily with themselues, who

x Ouid. Trist. 3. Eleg. 4.

y Heb. 11. 38.

z Tacit. vit. Agric.

while they proceed in silence as speaks the same author *from young men waxed, from aged to the graue*, are like to make the next step from thence to hell if so be they be not there before. [b] *Cast that vnprofitable seruant into vtter darkenesse, there shall be weeping & gnashing of teeth*. True it is, it is the least that God requireth for his seruice, but he requires withal the *Tongue* to, & if we thinke this tongue of ours is not to be imployed in publique Assemblies as well as at home, let vs remember what was saide to *Meroz* by the Angel of the Lord, *Curse ye Meroz* [c] *said the Angel, curse the inhabitants thereof, because they came not to help the Lord, to help the Lord against the mighty*. Our Prophet you see in this place was farre from this sin, he proclaimed to all the world of what religion he was. He stucke not to tel it vnto others, & to acquaint all men liuing with the desire of his heart, especi-

[a] *Iterum; a Qui dum iuuenes ad se nectutem, senes prope ad ipsum puncta etatis terminos per silentium venisti. Tac. lb.*

[b] Mat. 25. 30.

[c] Iud. 5. 23.

pecially al such as should haue or the hearing, or seeing, or singing, or saying this Psalme. He doth [d] *Aperto vi-vere voto*, he regards not who heares him, he beleeved, & [e] therefore spake, he spake, and in speaking proclaimed it to the world. And thus much of the manifestation of this his petition to the world, and consequently of the Petition it selfe, namely of the *Matter* of it, as also the *Manner* of making it. We are now to come to the second point to wit the *Reason* of this Petition, which I told you was in these words, *To behold the faire beauty of the Lord, and to visit his Temple*. Wherein I thought to haue obserued to you these points: *First*, his *Contemplation*, and that in these words, *To behold the faire beauty of the Lord*: *Secondly*, his *Action*, & that in these, *To visit his Temple*: *Thirdly*, the ioining of both together & that in the particle [*And*] *To behold the*

1 Serm.

[d] Pers. sat. 2.

[e] 2. Cor. 4. 13.

14. Serm. faine haue it of the Lord, and to visit his Temple. His Contemplation in respect of the Soule, his Action in respect of the Body, the ioyning of both together in respect of both combind together, Body and Soule. But this were to enter a new Ocean, a word of exhortation therefore, and so God willing an ende. *One thing haue I desired of the Lord &c.*

Of all the daies in the weeke there is speciall notice taken of one day as very dismall to the *Irish*, and in a maner fatall to them. This day § they say is *Tuesday*, for vpon a Tuesday they lost *Limmirick*, vpon a Tuesday they lost *Mesford*, vpon a Tuesday they lost *Waterford*, and vpon a Tuesday againe they lost *Dirrelin*. And at a fift time too vpon a Tuesday it was, that they had a great ouerthrowe the Earle of *Tirone* that day was being chiefe of all them croupsi

§ Stanihurst de Reb. Hiberu. l. 3.

But

But whatsoeuer may be said of that day concerning the *Irish*, sure I am that of this day a *Tuesday* too; when time was, and of another day in this Moneth, it may be said of vs *English*, that we haue receaued two as great Blessings from the immediate hand of God, as euer did nation in this world or euer is like to doe to the worlds ende. I meane the *Beginning* of Queen *Elizabeths* Raigne of happie memory, the *Seauententh* of this Moneth, & that with this *fifth* day we haue celebrated the *Continuing* of King *Iames* his. Which two dains the *Seauenteenth* and *Fift* might they parley with one another as *Plutarch* reports the *Holy day* and the *other holie day* once did, and the *Seauenteenth* should say as did the *Holy day*, *vnlesse I had been so happie thou hadst neuer beene*, then might this *Fift* replie again, *but if so be I had not beene, thou hadst neuer beene so happie.* For indeed had not this day beene,

1. Seruio.

g In the yeare of our Lord 1605.

h In the yeare of our Lord 1558.

i Plut. Quest Rom. qu. 25.

what

1. Serm. what should it haue profited vs to haue liued in prosperitie some *fortie yeares* thereabouts, and at the last to haue beene a by-word to all the nations of the world. Would it not haue beene said of our Land as was sometimes of *Ierusalem*, but of *Ierusalem* ouerthrowne, *Is this the Country that men call the perfection of beauty, & the ioy of the whole earth?* Might not our *Mother* this little *Iland* haue said, *The Lord hath troden vnder foot all my valiant men in the midst of me, he hath called an Assembly against me to destroie my young men, the Lord hath troden the wine-presse vpon the virgin the daughter of England.* Might not the Survivers of vs haue said, but alas who should haue suruiued but yet if any should, might they not haue said with the same Prophet, *The breath of our nostrils the anointed of the Lord was taken in the nets, of whome we said vnder his shadow we shall be preserued?* But

k Ier. Lam. 2.15.

l Ier. Lam. 2.15.

m Ier. Lam. 4.20.

thanks

thankes be to our God, there are eve- 1. *Sermo*
in that Prophet other words which better fit vs, and may be ſaid and ſpoken of vs, which this our *Iland* may alſo ſpeake, and we the Inhabitants may ſpeak alſo, [n] *It is the Lords mercies that we are not conſumed, becauſe his compaſſions faile not.* I will ſpeake it Beloved againe,

[n] Ier. Lam 3.22.

[o] *Et repetens, iterumq; iterumq; monebo* and [p] he, that hath eares to heare let him heare, *It is the Lords mercies that we are not conſumed becauſe his compaſſions faile not.*

[o] Virg. Æneid. l. 3.

[p] Matt. 11, 15.

Such the mercies of the Lord towards vs & his compaſſions ſo great, what greater recompence to bemade him then to performe that very thing which the Prophet in this place doth deſire, *Even to dwel in the houſe of the Lord all the dayes of our life.* What will ye ſay in theſe Churches? or in ſuch as are inferiour vnto theſe? I, even in theſe Churches; or in ſuch

as

1. Serm. as are inferior vnto these, euen where-soeuer the Lord shall place vs, & the lot of this world shall hereafter fall vpon vs, the meanest of which and respect their beautie with the right eye of vnderstanding in deed, and not *Salomons* Temple in all its glory, much lesse this *Tabernacle* here, arayed like one of them. For what was all they had but shadowes of what we doe, that House in truth, and in the eye of faith, was but a Cottage vnto ours. Wherefore as q S^t *Ierom* in another case, *Si tanti vitrum quãti margaritũ, If so be glasse*, saith he, *be so much to be esteemed of what estimation is a Pearle to be*, so say I in this case, if this our Prophet were so inamored with so very a *Glasse* as that was (I speake it by way of comparison) how should we be with our Pearles, and that so orient as ours are? Nor let me now seem contrary to my selfe for that I call that *Tabernacle* a Temple of glasse in re-

q *Hieron. ep. ad Letam et ep. ad Salui-anum ex Tertull. ad Martyr.*

spect

spect of our Churches, seeing it is in that respect that I only call it so, as a candle in respect of a lampe, saith Hieron. is nothing to be accounted of, a lampe in respect of a starre why it gives no light at all, compare the starre with the Moone and the starre is obscure, set the Moone against the Sun, and the Moone shines never a whit, lastly compare the Sun and Christ together, saith he, and what is the Sunne but meere darkenesse? and so was the candle of this Tabernacle in respect of our Lampe, the lampe of this Tabernacle in respect of our Sun, the starre of this Tabernacle in respect of our Moone, the Moone of this Tabernacle in respect of our Sun, in a word the vaile of this Tabernacle in respect of our Christ, or which is all one in effect our Christian Congregations. And doe we yet doubt to make them our chiefe desire? in making them our chiefe desire we may happily get more by it then indeed we doe desire. You know

r. Serm.

r Hieron. lib. pel aduers. Iouin.

what

Lo. Serm. what was said to Salomon, when he asked wisdome of the Lord. Because, 3 King. 3. 11. saith the Lord, *thou hast asked this thing and hast not asked for thy selfe long life, nor riches, nor the life of thy enemies, behold I haue done according to thy words, and I haue also geuen thee that which thou hast not asked, both Riches and Honours*, and so forth. Thus fell it out with S. Austens mother too, shee desired that shee might but see her Sonne a *Christian Catholicke* before her death (marke I pray you the phrase of those times) a *Christian Catholike*, whereupon *Faciemus Christianum*, saith he, *Catholicum*, and S. Austen elsewhere, by the goodnesse of Christ, saith he, we for our parte are Christian Catholickes, not the only stile now adaies a Catholicke hath, or no Catholicke, but shee but desired to see him a *Christian Catholicke* before her death, *and my God*, saith she to her Sonne S. Austen, hath gi-

[1] Baron. Annal. Tom. 1. fol. 310.

[2] Aug. ep. 107.

[3] Aug. Confess. 19. c. 10.

ven

wen me more abundantly then I desired, 1 Serm.
wen to set mee his seruice, and to contemne all the felicitie of this world beside.
God indeed is no niggard he giues sometimes before we aske, sometime more then we aske, alwaies as much, and that oft in the same kind that we aske it, oftentimes in some other much more behoofull and necessary for vs.
But we must be *Constant* in this desire. But alas when he that was the God of Constancie became himselfe so inconstant, and so many hundreds after him as little constant as he, and some even of our owne soules so inconstant by infinite examples as they, what shall I say of Constancy, when so many fleet meate faile away. Beloued, I will say as once our Saviour said y *what will ye also goe away?* Why but whether? Or to whom? Here are the words of life eternall. z *Quod quærimus hic est* z Horat. Epist. l. 1. ep. 1.
Est Vlubris animus si te non deficit æquus.

Ps. Serm. not the meanest Church in this our Land but will afford you much more comfort in the service of your God, then the goodliest Synagogue that ever S. Chrysostome or Basil or would I have you think, I speake all this to gather inexperienced in this encampment

a Virg. Æneid. l. 11. *Vos quoque Pallantem & Diomedem, & ingl*

I have seene Belovell in I have, though not be Popish, he affirme him selfe, yet his Pavilions and his Tents,

b Muffiie apud Turcas Scientiam supremus vero apud nos Rom. Pont. Busbeq. ep. 1. I meane Assemblies and Congregations of his, where I dare sure but [illegible] Brownists, Anabaptists [illegible] understanding; if the Apostle S. [illegible] more mistaken, should no those Assemblies [illegible] are good, then those many thousandes that there were converted by so many [illegible] Sermons, so many Centuries and Pyes, notwithstanding what they said or sung, the similitudes are d S. Austens. And

c 1 Cor. 4. 19. 1 Joh.

d S. Aug. [illegible]

now I have said thus much in mine owne
behalfe further, and speake vnto your
Lordships concerning those our Ad-
versaries, vpon whom had I looked
with a carnall eye, I should say, I con-
fesse, as did the lo Spies, *we be not able*
to withstand against them, for they are
stronger then we, all the people that we
saw there are men of great stature, yea
moreover they are the sonnes of Anak, and we
in their sight are but Grashoppers. But the Lord
that gaue mee at that time an others
eyes to behold them with, puts
another message into my mouth, &
as he armed Diuine speakes of Caleb
that *he had an other spirit in him then the other*
Spies, that his eye was Lyon like, and how he
passed by that people without any horror at all
for that reason so say I with Caleb, *Rebell*
not you against the Lord, neither feare ye
the people of that Land, for they are but
bread for vs, their shield is departed from
them, and the Lord is with us, feare them
not.

Num. 13. 32.

Num. 14. 9.

I answer.

O The godly could have wel prō claymed their desire of ours vnto the world, and gon all the bended Forces of all the Sectaries whatsoever, either whos hands they Principally aimed against our Religion, or their Seruices, or their Religion themselues contained, which hath not beene fully answered, or otherwise may be; and that in the running of a hand. Their Proofes are i repro ued, their Obiections confuted, their Rockes vndermined, their m Fortresses ouerthrowne, their n Flankements repealed, their o Challenges answered, their p Replies reioyned, their q Reioynders disioyned. Truth it is they rest not satisfied, nor is it likely they euer will. Rasis, saith Seneca, Nihil tam satis quàm cui satis est. Nothing so full of tattle as Folly, and that, saith he, was

h Howlets 9 Reasons why Catholickes may not goe to Church answered by D. Fulcke and M Wyburne.

i Dormans proufe of certaine Articls in Religion reproued by M. Newell.

k Dormans Disproufe of M. Nowells Reproufe confuted by M. Newell.

l Sanders Rocke of the Church vndermined by D Fulcke.

m Stapletons Fulke.

Differences and Fortresse of the same, answered by D.

n Hethats Bulwarke, assailed by D. Fulke.

flows Challenge answered by D Fulcke and Oliuer Carter.

o Martins Reply to M. Calfeild answered by D. Fulcke.

p Martins Reioynder to M. Iewel, answered by M. Deering.

q Harding

signi-

signified by the Frogs of *Egypt*. 1 Sermon

But happy it were with vs had we in this point of *Church Service*, the *Romanists* only our only Aduersaries. *Cassine* and his Complices we could deale withall well enough, but what shall we doe when our own Mothers Children lift vp the heele against vs, and so vilifie our *Church Service*, especially in their practise, that vnlesse there be a Sermon with it, we shall seldome or never haue their companie. *Shall I smite them Fathers & Brethren? shall I smite them? They are flesh* 2. King. 6. 21. I confesse, *of our flesh, and bone of our bones*: Why, but shall I let them goe then, and die in their errors? that were a cruell kind of compassion, let their error die in them rather, *Moriatur error, viuat homo*, saith S. *Austen*, *slay the error, saue the man*. And will you then behold their errors? O, say they, vnlesse there be Sermons, what beautie is there in our Churches? why should

[1] *Aug. de Verb. Apost. Ser.* 31.

1 Serm. we take so much paines to goe so often vnto them? The *Scriptures* that there are read we can read our selues at home, we can pray those *Prayers* at home too, haue we but the *Psalter* & *Bible* in our houses, what beauty haue we not that there is to be had? So say they indeed that little knowe or what is *Beautie*, or what is *Seruice*, or what are *Sermons*, or the *Ministers* of God, or in truth these *Churches*. For if so be they did, would they thus speake? would they huddle vp together so many Solecisines? would they first compare their *Houses* to the proper & peculiar *House* of God? themselues vnto his *Ministers*? their *priuate prayer* to the *Publicke*? and debase *Publicke Prayer* so much as to make it so much inferiour vnto *Sermons*? why what other Gospell preach our Sermons then that which our Service deliuers to themself in their own house where t but two or three be gathered toge-

t Mat. 18. 20.

ther

saer, the Lord (it may be) is in the midst, how much more when we are such troups & multitudes in Church Assemblies? when we there set by t rowes, by hundreds, and by fifties? u If he or she may compare themselus, I, their very Children to the Priest, or Minister, because they can read aswell as he, so many a Butcher among the Iewes was as able as the Priest himselfe to haue killed a Calfe, or an Ox, and was it as lawfull therefore and fit for him to haue sacrificed the same? Lastly, if so be the Lords House be of no more value with thee then thine owne, take heed the Lord another day leaue thee not altogether to thine owne, when there shall be no *Priest* in this our Israel, but every man doing that which is best in his owne eyes, when there shall be no *Priest*, but every man of a Religion that he hath forged in his owne braine, and which is the consequence of both

t 1. Sam. 4.

u Marc. 6. 40.

1. Serm. these when we shall be no *People* neither, but [c] *Relliquiæ Danaûm*, the Relicks, and Remnant of a People, when *a man shall be more precious then fine Gold, and a man then the wedge of the gold of Ophir*, I meane in respect of the rarity of them as speakes the Prophet [x] *Esay* in another case.

c *Virg. Æn. l. 1.*

x Esay. 13. 12.

But I am perswaded better things of you Beloved though I now thus speake, the rather for that I many of you (I may say it of my own experience) visit so well the Lords house at the usuall times of *Divine Service*, so that I may now say as saide the Apostle in his Epistle to the *Thessalonians*, *we are perswaded of you through the Lord that you both doe, and will doe the things which we warne you of.* [z] *He that is righteous let him be righteous still, & he that is holy let him be holy still.* [a] *Let us not be weary of well doing for in due season we shall reape if we faint not.* And that shalbe, and it shalbe then shall we

y 2. Thess. 3. 4.

z Rev. 22. 11.

a Gal. 6. 9.

we shall not here abide or dwell for ever, but
be dislodged as soon as Death speaketh the word.
This life, but our soul's house, our body, that
is, which upon the parting
of Body and Soul we shall be sped from
this House of Prayer here on earth, to
those high mansion-houses, the Houses
of Praise in Heaven; where with
Cherubim the Seraphims continually cry,
saying Holy, Holy, Holy Lord God of Sabaoth,
we shall all of us be satisfied with the
plenteousness of that House; I will end
with that of Augustine, which shutting up
Tract of this with the words of this
my Text doth thus declare unto us,
Let thy Soule saith S. *Austen* he, *One
thing have I desired of the Lord which I
will require, even that I may dwell in the
House of the Lord all the days of my life to
behold the fair beauty of the Lord. Fear
not such a request, that thy continuance
there should be tedious or irksome. Such
pleasures of body shall it be, as it shal
have no end. And in such a one
either

b *Vt non ex vita sed ex domo in domum videatur migrare Corn. Nepos in vita Attic*

c *Ambros. Te Deum.*

d Ps. 36. 8.

e *Aug. in Evang. Ioan. Tract 3.*

The same Lord so blesse you, and the
seed that hath here sowen, that
with you & your posterity ye may
serue God in this world, with ioy of
the wealth therof, & fulnes of
your riches, with either of you of

either

ether sort the lusts of other things growe not vp like thornes and choake it. 1. Serm.

Erratum.

Pag. 28, *lin.* 10. amend it thus:
Secondly, his *Constancie* in it & that in these, *which I will require*: *Thirdly*, his *Manifestation of it to the world*, and that in these, *I desired of the Lord*: not I desired of thee O Lord.

therefore the lusts of other things
growe not vp like thornes and
choake it.

DAVIDS DESIRE to goe to Church.

2. Sermo.

One thing have I desired of the Lord which I will require, even that I may dwel in the house of the Lord all the daies of my life, to behold the faire beauty of the Lord and to visit his Temple. Psalm. 27. Vers. 4.

IT is not long since Right well and dearely beloved in our Saviour Christ, that my course commanded me to speak something in order to the execution of the Priests office before the Lord in this kind, I made my choise of these few words to be intreated of at that time. When by the assistance of the same Lord having multiplied the self-same words into as many more words as

a Luk. 1. 8.

tooke

3. Serm. tooke vp the space of a whole houre, there was yet behind some overplus, such as at that time could not bee disposed of, and therefore reserved by me till some fitter opportunity. Which opportunitie now commeth by reason of the Solemnity of this Day, which requireth at our hands a more then ordinarie respect, I am now come with that overplus & as it were the [b] *fragments* that were left, that nothing be lost as speaker our Saviour, *Iohn* the last at the twelfe verse.

[b] *Ne velut semesas verborum nostrorum epulas reliquisse videamur. Ambros. de Penitent. li. 2. c. 1.*

When first I handled then these words, you that were present may remember, you that were not are now to know, that I then devided the same into two especiall points. *First* into a *Petition*, *secondly* into the *Reason* of it. The *Petition* in these words, *One thing have I desired of the Lord which I will require, even that I may dwell in the house of the Lord all the dayes of my life.* The *Reason* of it in these, *To behold the faire beauty*

beauty of the Lord and to visit his Temple. In treating of the Petitiō, I observed the *Matter* of it, and the *Manner* of making it. The *Manner* of making it in these words, *One thing haue I desired of the Lord which I will require*: the *Matter* of it in these, *Even that I may dwell in the house of the Lord all the dayes of my life.* In the *Matter* of the Petition I handled these points, *First*, what kind of house this was; *Secondly*, what it was to dwell in it: *Thirdly*, the conveniency of dwelling there. In the *Manner* of making it, these; *First*, that it was his Chiefe Desire: *Secondly*, his Constancie in it: *Thirdly*, the manifestation of it to the world: and thus farre I then proceeded. 2 Serm.

That which remained then behinde, and with the which I am now come, and of the which you are now to heare, is the *Reason* of the Petition, and it is as I said in these words, *To behold the faire beauty of the Lord and to*

visit

1. Serm. visit his Temple. In which words may it please you to obserue with mee these two points: *First*, what this Faire Beauty was: *Secondly*, the Power and Force that this Faire Beautie had. What this Faire Beauty was we shal throughly obserue if so be we do obserue howe it consisted in two points. *First*, in regard of the *Parties* that were present in that house: *Secondly*, in regarde of the *Things* performed by those Parties. The *Parties* present in that house was *first* the Lord himselfe: *Secondly*, the *Priestes*: *Thirdly*, the *People*. The *Things* performed was the publike solemnitie of the worship of God, both in the *Word* and *Sacraments*, & *Sacrifices*, & *Praier*, and *Praises*. And of every of these in their severall order, & first of the Presence of the Lord.

Anaxagoras being demanded to what end and purpose he was borne, his answere [c] saith Lactantius was, to behold

[c] Lactantius lib. 3. c. 9.

behold the Heavens and Sun in the firmament. Which answere of his saith *Lactantius* is of all men much admired, and accounted to be a speech well befitting a Philosopher. I, saith he, for my part am quite of an other minde, and perswade my selfe that the partie not knowing in that case what to say, thought good to say somewhat yet least he should haue beene thought by his Opponet to haue been put to a *non plus*. For indeed to say the truth saith *Lactantius*, in so few words then vttered; how many solecismes shall we find, & those no meane ones neither? As *first* in that he referreth the whole duty of man only to the *eye* of man, to the *minde* of man nothing at all, and how if *Anaxagoras* had bin blind saith he, shoulde he therevpon haue had in this worlde nothing to do? *Againe* saith *Lactantius* the other parties of the Body had they no offices to performe? *Besides* that the

2. Serm.

chiefe

2. Serm. chiefe Soveraignety seems rather in the eares saith he then in the eies, because Learning & Wisedome may be obtained by the eares only, by the only eie they cannot be. That which *Ludovicus Vives* there aimes at, namelie that the Creator of Heaven should haue beene respected not the Creature which was Heaven; at least wise before the Creature, is respected no doubt by our Prophet here, in regard of whom it principally is that he acknowledgeth here so faire a beautie. For what is it that makes the Court more glorious then all places and assemblies in the Land besides, Is it not the presence of the King? Doubtlesse where the King is, there is the Court, as it was tolde *Commodus* the Emperour [d] *there was Rome where the Emperour was*. Now that the *King of Kings* here was, witnes that of the Book of *Numbers* wherein it is said *that when Moses went into the Tabernacle to speak with*

[d] *Herodian l.1.*

[e] *Numb.7. 89.*

with God, he heard the voice of one speaking vnto him from the mercy seat that was vpon the Arke betweene the two Cherubims. Hence that of this our Prophet in another of his [f] Psalmes, *Heare thou shepheard of Israel, thou that leadest Ioseph like a sheepe, shew thy selfe also thou that sittest vpon the Cherubins.* And againe in another [g] Psalme, *The Lord is King, be the people never so impatient, he sitteth betweene the Cherubins, be the earth never so vnquiet.* And as in these two Psalms he is said *to sit*, so in other places of holy Scriptures he is said *to dwell* betweene the *Cherubins*, both these termes *Sitting* & *Dwelling* signifying vnto the his presence there. Not that he sate or dwelt there in truth and in very deed, as we in our tongue vnderstand of Sitting or Dwelling, yet that he was as really there present in that place, as themselues were in the seats they sate on, or in the houses where they dwelt.

2. Serm.

[f] Psa. 80. 1.

[g] Psa. 99. 1.

Concerning the *Priestes* that here were present though the beauty they had was nothing comparable to this beautie, yet considered in it selfe it was a Beautie no doubt exceeding gratious & glorious too. They were the [h] holy one of God, and had as *Moses* saith the *Urim* and *Thummim* that is, *Light* and *Perfection*, the one signifying their Knowledge, the other their Life and Conversation. Of Priests were two sorts the *High Priest* and the *Rest* that were inferiour vnto him. Concerning the glorie of the *High Priest* we shall the better conceaue what it was, if so be we call to mind what the sonne of *Sirac* said concerning one of them, namely *Simon* the sonne of *Onias*. *He was*, [i] saith the sonne of *Syrac*, *as the morning starre in the midst of a cloud, and as the Moone when it is full, and as the Sunne shining vpon the Temple of the most High, and the Rainebow that is bright in the faire*

[h] Deut. 33. 8. d

[i] Eccles. 50. 6.

clouds

2. Seruice. the obseruers of the Lord in their hands before all the Congregation of Israel. In a word, the Iewes were euer esteemed as Gods peculiar people from all other people besides, and the Priests as more peculiar vnto God were seuerated from the Leuites.

f Levit. 20. 24.

g Nu. 8. 14.

Concerning the presence of the People if to be in ciuil Societies where as they are orderly gathered with they are not a rabble or a rout, it is a small beauty which in such Societies is to be seene, how much more was the beauty in those Assemblies in so peculiar a People as this was. One Timotheus a Thessalian (that had long deuoted his Talents vnto Bacchus) was the greatest ioy that euer he had in all his life, if not all the ioy wherein the Olympian games triumphed, to play vnto Priests of the whole Theater there, and sent he had home with chaines. Famous is that of the Senators of Rome, when the Gaules had taken the Cit-

h Ælian. l. 13. c. 43.

Citty, and now were entred into the Senate. *They seemed unto them as the first Fathers of the Gods*, or such a goodly presence they were. The order observed in their Assemblies as it was farre beyond those, so was the Beautie no doubt far fairer; Whether object to the eie? *It is a pleasant thing to see the Sunne, saith David, how it goeth, how it shineth in his strength, how it goeth in the Sunne-beame. The Singers goe before, the Minstrels follow after, in the midst were the Damsels playing with the Timbrels.* Nor was it prejudiciall to this beauty that there was perhaps in those Assemblies much chaffe among the wheat, the bad among the good, as speakes the Apostle S. *Paule, not being Israelites were of Israel, nor all of the seed children because they were the seed of Abraham*: seeing it was in respect of the better part that this beautie here was thus accounted of. Like as we say in our Creed, *The holy Ca-*

2 Serm. 1 Liv. Dec. 1 l. 5.

k Psl. 68. 24.

l Rom. 9. 6.

the like Church notwithstanding there are too many neither Catholike therein nor Holy. But thus much of the Persons, the Parties here present.

The Things performed in these Assemblies wherein this Beauty did consist, was as I said the Publique Solemnizing of the honour and service of God both in his word & Sacraments and Seruices, and Prayer, and Praises: and indeed admirable was the beauty in every of these particulars being beheld with spirituall eyes. As first in the former to consider how the eternall God at sundry times and in diuers manners spake vnto them by the Prophets. Secondly, in the Sacraments to consider how the same God did bind himself vnto them, even as the Debtor bindeth himself by bond vnto his Creditor, or man vnto man by way of Indenture. Thirdly in the Seruices to consider what was due vnto the sinnes themselues committed

m Heb. 1. 1.

I say themselues committed, and yet 2. Serm.

n Placidum pecus, inq; tuendos
Natum hominis, n Ovid. Met l. 15.

the milde and gentle *Sheep*,

Animal sine fraude, dolisq;

the innocent & harmelesse *Oxe*, they forsooth must die the death. *Fourthly* in their *Prayers*, how they needed not now make such Apologies as *Abrahā* did vnto the Lord, o *Behold now I haue begun to speake vnto my Lord, and I am but dust and ashes*: and againe, p *Let not my Lord now be angry that I speake*: and yet againe, q *Let not my Lord now be angry and I will speake but this once*: no they might nowe talke their fill with him, every Morning, every Evening, both at their Morning and Evening Sacrifice. Lastly in their *Praises* to consider how they r *praysed God in his holines, praysed him in the firmament of his power, praysed him in his noble acts, praysed him according to his excellent greatnes, praysed him in the sound of the tru-*

o Gē. 18. 27
p V. 30.
q V. 32.
r Ps. 150. 1.

2. Serm. *yet praised him vpon the Lute & harp, praised him in the Cymbals & Daunces, praised him vpon the strings and Pipe, praised him vpō the well tuned Cymbals, praised him vpon the loude Cymbals.* Indeede it was *a good thing* as I saide the Psalmist *to sing praise vnto their God, yea a ioyfull and pleasant thing it was to be thankfull.* And thus much of the *Faire Beauty* in respect of the *Things* performed in those *Assemblies*: nowe as touching the *Power* and *Force* this *Faire Beauty* had, which was as you may remember the seconde point to be obserued.

[Ps. 147. 1.

Concerning the *Power & Force* of this *Faire Beauty* here specified, wee shall take a scanding thereof, if so be we do consider howe it ravished this our Prophet, *Body* and *Soule*. First his *Soule*, and that by way of *Contemplation*, *To behold the Faire Beauty of the Lord*: Secondly his *Body*, & that by way of *Action*, *To visit his Temple*: Third-

in that it pleased him so to joine them both together, & that in the particle, *And To beholde the faire beauty of the Lord and to visit his Temple.* And of every of these in their order, & first shee his *Soule* was ravished by way of *Contemplation*, *To beholde the faire beauty of the Lord.*

Great is the *Power* of *Beauty*, though it be but worldly beauty such as is the beauty of women. *I pray the King* (saith *Zorobabel great in his power*) *Doe not all regions feare to speake unto him? I saw him and spake the King; concubine, the daughter of the famous Bartus sitting on the right hand of the King, And shee tooke the crowne of the Kings head, and put it upon her owne, and strake the King with her left hand. Yet in the meane season the King gaped and gazed on her, and if shee laughed on him, he laughed, and if she were angry with him, he did flatter her that he might be reconciled unto her.* The *sonnes of God* (as the Scripture

a 1. Esd. 4. 38.

b Gen. 6. 7.

saw

a Serm. saw the daughters of men that they were faire, and they toole them wives of all that they liked. Behold (saith Abraham to Sara) I know that thou art a faire woman to looke upon, therefore it will come to passe that when the Egptians see thee they will say, she is his wife, so they will kill me but they will keepe thee alive. Now if so bee in worldly beauty which is but a superficial colour only covering the bloud, skin, & bones, things most hideous to be beheld, & that which Diseases some times, alwaies Age doth deforme; the power and force therof is so great, what may we think of this Beauty which was ever the same, as fresh in Davids times as it was in the time of Moses, and in the times of the Prophets after, as in David long before, nay much more fresh & glorious, having a most beautifull Temple to adorne it, the Temple of Jerusalem. Now here we are to note that the beauty here specified

b Gē. 12. 11

d Fleuit ut in speculo rugas adspexit amiles Tyndaris. Ouid. Metam. l. 15

was

was not outward so much as within, and therefore needed an inward eie, the eie of *Contemplation*. *The Kings daughter*, saith the Prophet, *is all glorious within*, quite contrary to worldly beauty. Worldly beauty as you haue seen, reacheth no further then to the skin, to the outward Superficies; It may be faire without, and foule within, much like to the Egyptian Temples, which were marvellous beautifull without, but within *in stead of a God, they had a Crocodile, or a Cat, or some strange serpent more meete for a cage, or a den*; *Ifaac's dung hill*, saith an ancient Father, *had for a place of ingenuity*. It was not so with this Temple. There was beauty without it doubtlesse, but more, much more within, and therefore not to be seene with corporall eies so much, such as are common to vs with Aliens & Guests, as with this eie of understanding, even with those *hath* Ser. 11.

2. Serm. 11.

a Ps. 45. 14.

b Clem. Alex. Paed. l. 3. c.

c D. Hier. in Matt.

d Theod. Graec. affect. Curat.

2. Serm. h 2. Sam. 11. 2.

hath put into our heads. And thus much for the Prophets eie, the Eie of Contemplation; not the eie he beheld when time was the beauty of h Bathsheba with, no he was now blinde on that side, but the eie of the mind, and of the soule, *To behold the faire beautie of the Lord*. The thing I noted here was that it ravished his *Body* to, and this is your way of *Action*, & that in causing him to take the paines to go himselfe in person thither, and therefore note concerning his body, *To visit his Temples*.

This word *Temple* in this place doeth not argue that this Psalme was made after the building of the Temple, & that consequently it was none of *Davids*, the Temple in *Davids* time not being built, for even long before this time it was said of *Eli* the Priest, 1. Sam. 1. 9 *that he sate upon a stoole by one of the posts of the Temple*. It is by a kind of figure that mention is made here of the

Tem-

Temple, like as S. Jerome vpon Ezechiel, we in steede of the citie Noe [illegible] haue translated it Alexandria; for that it was afterward so called: and S. Austine to this purpose, we heare that Christs disciples were bidden to the mariage in Cana in Galylie, not that they were his disciples then and that at that time; but that they were afterwards so to be. But now concerning the action of visiting the Temple.

The verbe Ire visit being a frequentatiue intimates vnto vs the frequency of the Prophet Dauid going to that Temple, his frequentia of going thither that the feruency of his deuotion concerning his frequency of going thither it was well obserued by the Philosopher that in loue [illegible] only action, so were that [illegible] he speaketh in an other case, one swallow doth not make a summer. Is also well obserued by him in another place, that it is not the [illegible] neither

2. Serm.

k Hieron. in Ezech. l. 9. c. 40.

l Aug. de Consens. Euang. l. 2. c. 79.

m Arist. Eth. l. 2. c. 7.

n Ethic. l. 10. c. 4.

that

2 Serm. that doeth denominate the party vertuous but if he do them vertuously: as a iust man if he do iust things iustly, a temperate man if he do temperate things temperately. In regard whereof the ° Canonists were wont to say that God was the rewarder of Adverbs, not of Nouns, and our Saviour to this purpose, ? *if thy eie be single, thy whole body shall be light, but if thine eie be wicked, the all thy body shall be darkened*: that is as ¶ Austen ¶ interpreets it, *such shall be thy deeds as thy intentions are to do them*. These two pointed the one of *Multiplicity* the other of *Quality*, are both of them intimated here in this single sole word of *visiting*: *To visit* implyeth both; *First* it implies a *Frequence* of going to the Temple, as if the Prophet had meant his feet should ever weare out the very steps of the doores. *Secondly*, it implies his *Fervency* of spirit which manifestly sheweth that what was done was done religiously.

° *Vid. Iuel's Defence of the Articles, Art. 5. Div. 5 and M. Hooker Eccl. Po'. l. 5. Sect. 62.*

? Mat. 6. 22

¶ *August. de Serm. Dom. in Mont. l. 2*

And

And this is is that must be done, and it must be done thus; that must be held to be such an action as the Prophet protesteth here he would perform. If either of these two want, or *Frequence*, or *Fervence*, it makes us like a bird that hath but one only wing; wel we may hop to Church, but by that time we can get, we shal never be able as it were to fly thither. *Like a cloude, and as the Doves to their windowes.* The ioining of both these puts me in mind of the third point, namely how this our Prophet ioineth the wise to ignis, *Contemplation* and *Affection* in both, & that in the participle *Videntes*, *To behold the glorie of the Lord, and the excellencie of the Temple*: so that he seemes not to say as *Martha* in another case, *Diuide & impera*, divide the matter that he hath but as it were a hand of the Ship tacher, *Si diuidis, peribis*, if you divide it, you marre all. And therefore

fore

a 1. Cor. 7. 7.

b Esay. 60. 8

c Mach. Cl. ment. l. 2. c. 2 & l. 3. c. 3.

d Quintil. Inst. l. 6. c. 4.

some what the Apostle saith of mar-
ried folkes, *Defraud not one another, ex-*
cept it be with consent for a time that you
may wholy geve your selues to fasting and
prayer, and againe come together that Sa-
than tempt you not for your incontinen-
cy, may not duely be applied as to these
two lines the *Contemplative* and *Active*
life in generall, for of this I intend no
question and which a schollar sopher here
in particular. Our *Soules* and *Bodies* are
[a] *Man* and *wife* as it were, so louelie
linckt no diuine that will gainsay it. Else
depart them; no Diuorce betweene these
both. With consent indeed they often
times [b] *defraud one another, that so*
they may giue themselues to fasting and
prayer, and what is this but the *life*
Contemplatiue? But afterwards they
come together againe, and are care-
full for things conuenient for them,
and this is the *life Actiue*. These two
seuerall liues the *Active* and *Contem-*
plative haue had their seuerall welwil-

lers

[a] *Caro atq; Anima velut quadam lege sociantur cōiugii. Ambr. de Abrah. Patriarch. l. 2. c. 6.*

[b] 1. Cor. 7. 5.

lers from the beginning of the world to this day, while some preferring the one Life, some the other, have wholy addicted themselues or to the one, or to the other. Much I confesse may be spoken in the behalfe of either of these; but when all comes to all, the Life that ioines them both together and vnites these two *Roses*, the *white* as it were and the *Red*, is the Life in my opinion best accepted with God and man. I appeale in this case to Antiquitie it selfe, which tooke such strict order that very *Monks* who had betaken themselues to *Contemplation*, should not be d labourlesse notwithstanding; but they were to worke with their owne hands, & that to get their owne liuing. Howbeit the *Action* here meant by the Prophet in this place, is not an *Action* of this nature, it was to vse his feet not his hands, especially his hands in a Mechanicall kind of sort. It was indeed to vse those feet of his to the often coming

d *Vid. Aug. de Opere Monach. tom. 3.*

2. Serm. ming to the Temple, and not vpon the wagging of a ſtrawe, or to abſent himſelfe from thence, or to make of his owne houſe a Chappell of eaſe.

d Pſ 26.12. Hence it is that he ſo often d voweth vnto God the ſacrifice of praiſe and thankſgiving in the *Congregation*,

e Pſ.134. 2. that he ſo e earneſtly exhorteth others to ſing praiſes to the Lord in his *Courts*,

f Pſ.134.3. h Pſ.30.5. in his f *Sanctuary*, before the h *Memoriall of his Holineſſe*, and ſo much complaineth of his owne vncomfortable

i See M Hooker Eccleſ. Pol.l.5.Sect. 24. exile, i wherein although he ſuſtained many moſt grievous indignities, and indured the want of ſundry both pleaſures and honours before enioyed, yet as if this one were his only griefe and the reſt not felt, his ſpeeches are

k Pſ.27.4. 42.4. 84.1. all of the heavenly benefit of k *publike Aſſemblies*, and the happineſſe of ſuch as had free acceſſe thereunto. And as the Prophet here in this place thus ioineth them together, ſo doubtleſſe no good Profeſſor that lived in thoſe times but alſo did the like, ioy-

ning

ning and coupling both together, least with idle *Contemplation* without comming at all to *Church Assemblies*; he might vanish away in his speculation, or comming to *Church Assemblies* without the benefit of *Contemplation* he should be like to those who *came neere to the Lord with their mouthes, and honoured them with their lips, but their hart was farre from him.* [l] And thus much of the *Reason* of the Prophets *Petition* in this place; the *Beautie* of the *Church* that so much moved him to be so desirous to goe to Church. Now to apply what hath beene spoken, and to make such vse of it as is fit, & to come to the marke it selfe whereat I first aimed when I first made choise of this Text. *To behold the faire beauty of the Lord and to visit his Temple.* 2. Serm.

[l] Esay. 29. 13.

Little wrong was done to *Saul* by the woman of *Israel* when they made it the burden of their song, [m] *Saul hath slaine his thousand, and David his ten* [m] 1. Sam. 18. 7.

2. Serm. thousand. The vnlike deserts of these
n M.D King on Ionas. Lect. 1. two Princes, n saith a worthy Diuine of our daies, might iustly admit an vnlike commendation. Our Saviour in
o Luk. 5. 39 the Gospell indeed o preferreth olde wine before new: but in the same Gospell if we marke it, he preferreth
p Luk. 7. 28. the New p Testament before the old. There is no greater Prophet then Iohn,
q Mat 11. 11. q saith he, among them that are begotten of women, nevertheless he that is least in the kingdome of God is greater then he, the kingdome of God being there taken as the kingdome of heaven, Matthew the third at the second verse, and the Gospell of the kingdome, Matthew the fourth at the three & twentie verse, and the word of the kingdome, Matthew the thirteenth at the nineteenth verse, in a word, as our Saviour meant when he said, The kingdome of God shall be taken from you, and shall be given to a Nation which shall bring forth the fruits thereof, Matthew the one and twentieth at the three and

for-

fortieth verse. 2. Serm.

These things thus, Beloved, it shall be no disparagement to the *Temple* here in this place, if so be we preferre before it the *Beautie* of our *Temples*. The *Beauty* I told you of this *Temple* consisted in two points, *First* in regard of the *Parties* that there were present: *Secondly* in regard of the *Things* performed in those Assemblies. The *Parties* present were *first* the *Lord* himselfe, *then* the *Priests*, *the* the *People*. The *Things* performed in those Assemblies was the Publique Solemnitie of Gods worship both in the *word*, and *Sacraments*, and *Sacrifices*, and *Prayer*, and *Prayses*: and doth not the *Church of God* whereof our Assemblies are every of them parts and pareels, of the selfe same nature the *Church* is, eve the meanest Assembly that is (so it be a Congregation) doth not the *Church* I say so far excell that *Synagogue* as the Sunne in his brightnesse the meanest starre? Begin

2. Serm. wee first of all with *Gods* presence, and is it not more in *Christian Assemblies* thē it was to the *Israelits* in that *Temple*. *At sundrie times and in diuers maners* [r] saith the Apostle to the Hebrews *God spake in the old time to our Fathers by the Prophets, in these last dais he hath spoken to vs by his Sonne*; & neuer spake Prophet as spake the Son, *Iohn* the seaventh at the sixe and fortith verse. O but you wil say God him selfe spake to *Moses*, *Moses* hard his [s] owne voice: I grant he did; and was not the same voice of the same God hard also in the new Testament *first* vpō the baptisme of our Savior, *Matthew* the third at the seavēteenth vers, *secondly* at another time *Iohn* the 12 at the eight and twenty verse? True it is, it was at those times, it was then, it is not now, howbeit as *S. Austen* in the matter of the *Tongues*, *To one that should say* [t] saith he *if thou hast receiued the Holy Ghost why then speakest thou not as did the Apostles with diuersity of*

[r] Heb. 1. 1.

[s] Numb. 7. 89.

[t] *Aug. de Temp. Ser.* 188.

tongues

tongues, thou mayst answer him againe, yes, I speak with diversity of tongues for I am in the body of Christ that is the Church, which speaketh with such diversitie: right so may we say in this case, no particular *Church* whatsoever but in regard this was spoken to our Savior Christ the head thereof, but hath the benefit of those words, and may bee said to haue hard the voice of God. 2. Sermo

Nowe as wee haue *God* the *father* here, the first Person in *Trinity*, so haue we here *God* the *sonne* to, even as he testified of himselfe, *where two or three* [u] saith he *are gathered together in my name, there am I in the midst of the.* [u] Mat. 18. 20.

Nor as he was in the midst betweene the two theeues, giving influence to the one, and none at all to the other, *Luke* the three & twentith at the three and fortith verse, but as he was in the midst of the [c] *Doctors*, or in the midst of the [x] *eleaven Apostles*, or if not so personally for he is nowe at the right hand of God, & there sitteth as speak [c] Luk. 2. 46 [x] Luk. 24. 36.

2 Serm. the y Scriptures, yet as he was in the
y Mark. 16. 19. midst of the *candlesticks Reuelation* the first and the thirteenth verse.

Over and besides the *Sonne of God*, we haue *God the holy Ghost* to, of who our Saviour himselfe said, that hee should abide with vs for ever, and is therfore called by *Tertullian*, *The* z *Vicar of Christ* vpō earth. True it is they had in their *Temple* this *Trinity* as well as we, the *Father*, and *Sonne*, and *Holy Ghost*, for they were but one God both then, & now, & ever, but come to the manner of their being there, & being with vs in our *Assemblies*, and it was a ridle to the *Iewes*, we that haue plowed with a *Sampsons heyfer*, that is, with the *holy Scriptures*, haue easily found it out. *You shall heare Dichers & Delvers* saith b *Theodaret* of the Christians in his time, and he spake it not in skorne neither, *reasoning about the Trinity*.

z Tertull. de Vir. Veland.

a Iudg. 14. 18.

b Ἀκούεις τὸν θεὸν ἀκριβολογούμενον περὶ τῆς τριάδος. Theodor. ad Græc. Infid. Ser. 5.

Over and besides the Holy *Trinity*, we haue the *Angels* to, here pre-

sent

sent, in regard of whom the Apostle in his Epistle to the [c]*Corinthians*, *The woman ought to haue power on her head*, that is, to haue her head covered, *because of the Angels*. Nor are they present only as Spectators, but they assist vs after a sort, I they solace themselues in the beauty of this house according to that of S^t. *Peter*, *The which things the Angels desire to behold*: speaking of the misteries published in the Gospell. The word [e] *Beholding* there vsed, being the same that was vsed of himselfe when he lookt so diligently into the [f] sepulcher, and the Apostle alluding thereby as it is thought to the figure of the *Cherubins* that were so fashioned by the hand of the workman, as if they had [g] looked into the Arke.

2. Serm.

[c] 1. Cor. 11. 10.

[d] 1. Pet. 1. 12.

[e] Παρακύψαι. Beza in 1. Pet. 1. 12.

[f] Luk. 24. 12.

[g] Exod. 25. 20.

Concerning the other *Parties* that were present, namely the *Priests* and *People*, how infinitly in each of them doe we *Christians* out strip the *Iewes*? First concerning our *Priests* they are

not

2. Serm. nors in deede so gorgeous in attire as they were, but being Ministers of better things, how are they more beautifull notwithstanding? *How beautifull* [h] saith the Apostle *are the feet of them which bring glad tidings of peace, and bring glad tidings of good things?* And S. *Chrysostome*, he compares the in one [i] place to the *Angels*, in another [k] place he prefers them farre before the. *To these* saith he *that inhabit the earth and are conversant therein, is committed the dispensing of those things which are in heaven. They have that power given unto them which he never gave to Angels, no not Archangels themselves.*

h Rom. 10. 15.

i Chrys. de Eucharist. in Euseb.

k Chrys. de Sacerdd. 3.

Concerning the *People*, they indeed were a Nation, but they were but one Nation, we the whole world. And therefore as our Saviour [l] said to his disciples, *Go and teach all Nations*, so they went and taught them severally; [m] S. *John* the *Asians*, S. *Andrew* the *Achaians*, S. *Matthew* the *Ethiopians*, S. *Philip* the *Phrygians*, S. *Bartholomew* the

l Mark. 28, 29.

m See Euseb. l. 3. c. 1. & Hieron. Catal. Script. Eccles.

Indi-

Indians, S. *Thomas* the *Parthians*, and so forth, *their sound* [n] saith the Apostle *went out through all the earth, and their words into the end of the world*. Or if so be they went not to all places in their owne proper persons, as S. *Austen* [o] seemes to be of opinion, yet hath every Nation now, or at the least wise hath had the benefit of that doctrine which the Apostle delivered to those nations that in their owne persons they then visited. We may well adde vnto this point that peculiar honour and testimoniall that is given vnto Christians in that they are saide so [p] many times to bee themselues the *Temple of God*, I every of them in particular in regard of their [q] *bodies* to be the *Temple* of the *holy Ghost*. But thus much of outstripping them in regard of the *Parties* present: that we no lesse outstrip them to, in regard of the *Publike Solemnity* of *Gods* worship, namely in the *Word*, and *Sacraments*, and *Sacrifices*, and *Prayer*, and *Praises*, remaineth

2. *Serm.*

[n] Rom. 10. 18.

[o] *Aug. ep.* 80

[p] 1. Cor. 3. 16. 2 Cor. 6. 16

[q] 1. Cor. 6. 19.

2 Serm. neth now to be declared, & first concerning the *Word*.

First then concerning the *Worde*, they had *Moses* I grant, and they had the *Prophets*. *Moses* as speakes *Theodoret*, who was the [t] *Ocean of Diuinity*, and instructed mouth to mouth as it were by God himselfe; the *Prophets*, who were the *floods* and so many *riuers* as it were derived from him. *Moses* he delivered them the *Law*, the *Prophets* they were the Interpreters of that Law. Both *Moses* and *Prophets* so complete at that time for the salvatiō of the Iews, that that of *Abraham* vnto *Dives* concerning the salvation of his Brethren then living, [f] *They haue Moses and the Prophets let them heare them*, was an argument that woulde not admit of any reply that *Dives* made. For when hee answered thereupon, [t] *Nay Father Abraham, but if one come vnto them from the dead, they will amend their liues*, the Patriarch holds himselfe to his first resolutiō, [u] *If they*

[t] Theodoret. ad Grec. Infid. ser. 2.

[f] Luk. 16. 29.

[t] v. 30.

[u] v. 31.

heare

heare not *Moses* and the *Prophets*; neither will they be perswaded though one rise from the dead againe. Now if they were then taught so wholy and perfectly by *Moses* & the *Prophets* alone, howe much better is our case who haue the *Apostles*, and *Euangelists* annexed vnto them? *Moses* and the *Prophets* indeede being *a light* as S. Peter [c] speaketh, that *shineth in a darke place*, but the *Apostles*, and *Euangelists* as the *day star arising in our hearts*. And thus much of the *word*. 2. Sermo.

[c] 2. Pet. 1. 19.

How far we ourstrip them in the *Sacraments* S.[d] *Austen* will bear vs witnes, who speaking of theirs, and ours, we, saith he, *are not pressed with the heauy burden they were, but our Lord & his Apostles haue delivered vnto vs a few Sacraments in steed of many, and the same in performing most easie, in signification most excellent, in obseruation most reuerend*, and he nameth in that place *Baptisme* and the *Supper*. True it is the Apostle [e] saith, *they were all vnder the*

[d] *Aug epist.* 118. *& de Doct. Christ.* l. 3. c. 9.

[e] 1. Cor. 10. 1.

clowd

2. Serm. clowd, and all paſſed through the ſea; and were baptiſed vnto Moſes in the clowd, and in the ſea; and againe, [f] they did all eate the ſame ſpirituall meate, and did all drinke the ſame ſpiritual drinke, for they dranke of the ſpiritual rocke that followed them and the rocke was Chriſt, howbeit this which the Apoſtle ſaith is in regard of the ſubſtãce & effect of the Sacraments, the ſignification of our Sacraments is much more cleere the theirs was.

[f] 1.Cor.10.3.

In our *Sacrifices* we are farther before thē then in our Sacraments, having had in our church the ſelfe ſame *Sacrifice* really acted, whereof al their *Sacrifices* were but ſhadowes. *For if the blood of Buls*, [g] ſaith the Apoſtle, *and of Goates, and the aſhes of an Heifer ſprinckling them that are vncleane, ſanctifieth as touching the purifying of the fleſh: how much more ſhall the blood of Chriſt which through the eternall ſpirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerue*

[g] Heb.9.13

the

the living God? And againe a little after, *The law*, [h] saith he, *having the shadow of good things to come, and not the very image of the things, can never with those Sacrifices which they offer yeare by yeare continually sanctifie the commers thereunto.* [i] *For it is impossible that the blood of Buls and Goats should take away sinnes.* Now if so be we would know the vertue of our *Sacrifice*, though it were but one, their Sacrifices being many, *with one offering*, [k] saith the Apostle, *hath he consecrated for ever the that are sanctified.* And he had said a little [l] before *As it is appointed unto men that they shall once die & after that commeth the judgement, so Christ was once offered to take away the sinnes of many.* And comparing his Priesthood with theirs, *Among them*, [m] saith he, *many were made Priests, because they were not suffered to endure by the reason of death, but this man because he endureth ever, hath an everlasting Priesthood.* And againe a little after, [n] *Such*

2. Serm.

[h] Heb. 10.1

[i] v. 4.

[k] v. 14.

[l] Heb. 9.27.

[m] Heb 7.23

[n] Heb 7.1

a High Priest it became vs to haue which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens, which needed not dayly as those High Priests, to offer vp Sacrifice, first for his owne sinnes, and then for the Peoples, for that did he once when he offered vp himselfe. Comparing then those Sacrifices with this of ours, I may say of them as did *Theodoret* of the like offered by the *Gentiles*, they were *such kind of Sacrifices as were fit for* ° *Huckesters and Butchers to make.*

° Οἱ κατὰ τὴν ἀγορὰν καὶ τὰς μαγειρικὰς ἐφοδεύοντες. *Theodoret. ad Græc. Inquisit. Ser. 7.*

Lastly concerning *Prayer*, wherein I comprehend with the ℙ Learned not only the *asking* of things needfull for vs, and *deprecation* of things hurtfull, but the *confession* of our sins, the *praises* of God, and *giving thanks* for benefits receaued at his hands, how far we outstrip the *Iewes*, witnes that of the *Prophet Malachie*, who cõparing both together theirs & ours, ¶ *From the rising of the Sun*, saith he, *vnto the going downe of the same*, my

ℙ *Zanch. de Redemp. l. 1. c. 19.*

¶ *Malac. 1. 11.*

name

name is great among the Gentiles, & in every place Incense shall be offered unto my name, & a pure offering. Now what is this Incense but *Prayers*, for so the *Holy Ghost* himselfe interprets Incēse, *Revelation* the fifth at the eight verse. And that this *Pure Offering* is the same, witnesse that of *Tertullian* [r] *a Pure Offering, that is, a Pure Prayer frō a conscience that is pure, for if so be,* as speakes the same Father in another [s] place, *the Conscience blush, Prayer it selfe will blush too.* I but you will say, since these our *Prayers* must needes tast of the caske from whence they come, and the caske is very impure be it the *Conscience*, or the *Heart* of man, how can they be the *Pure Offering* here spoken of in this place? I answer according to Scripture that there is in heaven a certaine [t] *Angel*, it is indeed our *Saviour Christ*, *that goes and stands before the Altar having a golden Censer and much odours given unto him that he should offer with*

[r] Tertul. adverſ. Marcion. l. 4.

[s] Tertul Exhort. ad Caſt.

[t] Rev. 8. 3.

Selfe-loue. *our prayers.* Howsoeuer then as proceeding from our selues, they are tainted and corrupt, yet are they sweetned by our Saviour, prouided that they be *infirmities* only that taint the not *louder crying sinnes*, for if they once come to that passe, then farewell all approching and appearing in Gods sight. *When you shall stretch out your*
[u] Esay, 1.15 *hands*, I, saith the [u] Lord, *will hide mine eyes from you, and though you make many prayers I will not heare:* the reason he giues immediatly, *for your hands are full of blood*, and yet immediatly after that too, as if he were loath to giue euen such an vtter repulse, *wash*
[v] v.16. *you*, [v] saith he, *make you cleane, take away the Euill of your workes from before mine eies, cease to doe euill, learne to doe well*, and so forth, *Come now and let vs reason together, saith the Lord, though your sinnes were as crimsen they shall be made white as snowe, though they were red like scarlet they shall be as woll.* And to this end and purpose hath the

Church

Church of God for this *sixteen hundred yeares* and vpward beene in her severall Congregations continually on her knees. *We come by troups,* [x] saith *Tertullian, that being banded as it were together, we may be supplicants enow, not so much to beseech, as to beseige God with our prayers. This force to God is most acceptable. The sound of men, women, children, & infants,* [y] saith S^t *Basil, praying in the Church together seems like the sound of the waues beating against the sea shore.* [z] S^t *Ierom,* he likens it to the *noise of Thunder*, and in another place discoursing of the Funerals of *Fabiola, The Psalmes,* [a] saith he, *did sound aloud, and the Haleluiah that was sung did shake at that instant the golden seelings of the Temple with the noise it made.*

2. Serm.

[x] *Tertul. Apol. l. 1. c. 39.*

[y] *Basil Hexam Hom. 4.*

[z] *Hieron. in 2. Proem. ad Gal.*

[a] *Hieron. ad Ocean. Epitaph. Fabiol.*

But of all the *Beauties* in our *Church* nothing so beautifull indeed as the *Beauty* of our *Saviour. He was,* saith [b] S^t *Austen, a beautifull God, he was the word that was with God, he was*

[b] *Aug in Ps. 44.*

Serm. beautifull in his mothers wombe, where he loſt not his Diuinity, and yet he tooke Humanity on him. He was beautifull being borne an Infant, becauſe when he was an Infant, when as he ſuckt the dug, and was carried in his mothers armes, the heauens ſpake, the Angels praiſed him, the ſtarres directed the wiſe men to him, he was adored in the manger being to be meat conueniens for the mouthes of gentle Beaſts. And this is that faire beautie which we celebrate this day. This day it was that hauing made for himſelfe a *Tabernacle*, as ſpeakes *Theodoret*, *in the wombe of the Virgin*, he iſſued forth from thence both [c] a viſible man, and a God to be adored. Borne of the ſubſtance of the Father before all worlds, but aſſuming that of the Virgin Mary which did appeare to the world. Borne, ſaith the ſame Father, as it were this day, and yet from all eternity. Borne of his Father, [d] ſaith S^t *Auſten*, without a mother he created every day, borne of his mother without a Father he hath cõſecra-

[c] Αὐθις γινεται ἀνθρωπος ὁρατος ὁ θεος ὁ προσκυνουμενος. Theodoret. de Græc. Affect. Ser. 6.

[d] Aug. de Temp. Ser. 12.

ted this

this day, so that whereas, saith he, *in the worlds beginning man was made to the likenesse of God, the case is altered now at this time, for this day God is made to the likenesse of man. Nor let it seeme incredible,* saith the same [c] Father, *that he should be borne of a Virgin, who out of the Virgin earth made the first man that ever was.* 2. Serm.

[c] *August. de Temp. Ser.* 181.

These the *Beauties* of our Church, and of every our severall Congregations, what remaineth but our desires in respect of them be such as was the Prophets concerning the *Temple*, namely to beholde there these faire beauties, and to visit these places, that if so be that Beauty were so powerfull with the Prophet which was so farre inferiour vnto ours, ours with vs shoulde be more powerfull as being farre more beautifull and so farre superiour vnto theirs. Let it ravish then our *Soules* by way of *Contemplation*, and like a load stone draw our *Bodies* to by way of *Action* to these

places, and let vs ioine here *Body* and *Soule* by *Contemplation* and *Action* both. Let vs not take as Gods name, so not his beauty in vaine, if so be *the Lord wil not hold him guiltles that takes his* [f] *name in vaine*, how will he iudge those another day that so much contemne this his *Beauty*?

[f] Exod. 20. 7.

And to the better effecting hereof let vs come often to this House, and as the word vsed here is a frequentatiue, so let our deedes be frequent to. To come *not at all* with the Popish Recusant, or but *monthly* with the false harted Protestant, or in the *forenoone or afternoone only* with the halfe Christian, or when Service is *halfe done* with the careless Gospeller, or when there is a *Sermon only* with the Precisian, are vices all of a quality, though not al of the selfe same quantity, all able to drowne vs though not all after one sort. The *Precisian* hee is drowned as it were in role water, *Moses* and the *Prophets* are nothing

with

with him here, vnlesse forsooth they be interpreted: The *careleſſe Goſpeller* in a bole of water, a little ſerues his turne: The *halfe Chriſtian* in mud & water: The *falſe harted Proteſtant* in a river of water, but the *Recuſant* hee that wil never be here, and that vtterly ſhunneth theſe Aſſemblies, he is drowned in a ſea of water, drowned in deed as are the reſt, but the manner of his drowning more dreadfull, ſo much the farther from all hope as he will needs be far theſt from all helpe. If now you demand of me how often you ſhould come hither. I anſwere even as often as this *Beauty* here is to be ſeene in the *Publike Service* of our God. Whether on the *Saboth day*, or on g *Holy daies*, or even on the *weeke daies* to, ſpecially Maſters & Miſtreſſes of families, vnleſſe as h *Zachius* well ſtates the queſtion, *our ſicknes is ſuch as that we cannot come, or our affaires of ſuch importance that we may not defer them till an other time.* He that at eve-

2. Sermo.

g Noſtri diei feſti in 4° præcepto nomine Sabbathi comprehenſi. Zanch. de Redemp. l. 1 c. 9.

h Zanch. ib. qu. 2.

fy time else comes when ever opportunitie is offered, it is a signe he is enamored with this *Beauty* of the Lord, and he that with this *Beauty* is so enamoured in this world, shall on other day behold his fairer *Beauty*, and visit his other *Teple* in the world to come. Of which *Beauty*, & which *Temple* to speake in S. *Austens*[1] phrase, *whatsoever a man shall say it is as it were but a drop in comparison of the Sea, & a sparke in respect of a fire.* For how, saith the same Father, *should it possibly come into the tongue of man, that could never come as yet into the hart of man.* It being an invincible truth which the Apostle[2] S. *Paule* deliv̄eth, *The things which eie hath not seene, neither eare hath hard, neither came into mans hart, are, which God hath prepared for them that love him.*

[1] *August. de Tripl. Habitac. c. 4.*

[2] *1. Cor. 2. 9*

[a] *Aug. in Psal. 85.*

The same *God* so blesse vs and the seede that hath beene sowne, &c.

BRITISH MUSEUM 17 AP 1907

FINIS.